

CONFIDENTIAL.]

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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 6th March 1909.

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I.—FOREIGN POLITICS.

MADRAS, Feb. 12th, 1909.

REFERRING to a rumour that the French Government is going to sell Chandernagore to the British Government, the *Matribhumi* [Chandernagore] of the 18th February writes :—

The rumour has been heard even from the moment when Chandernagore was taken possession of by the French, and should therefore not be a matter of surprise. But judging from the alliance entered into by the French with the English, even the most unexpected thing may happen. At the downfall of their power, kings sell portions of their territories, but no such thing has happened to the French Government that they should be obliged to sell Chandernagore. The *Englishman* says that the *Yugantar* is being published from Chandernagore and thus doing mischief to the British Government, and there being plots of territories belonging to the two Governments between Bengal and Pondicherry, serious inconvenience is felt in the work of administration, and that it will therefore be convenient for both the Governments if Chandernagore be transferred to the British Government and plots of lands around Pondicherry be taken in exchange. We can confidently declare that the *Yugantar* is never published from Chandernagore, and that the people of Chandernagore do not hate the English. Nothing calculated to inspire hatred against a king can be perpetrated in a country the watchwords of which are Independence, Tolerance and Friendship. We are unable to understand what difficulties of administration have arisen regarding the plots of territories which have been well administered for the last two centuries. If an exchange of territories be according to the *Englishman* the best means of ruling a country well, then we are of opinion that the western portion of Bengal, the partition of which has produced so much noise throughout the whole of India, should be ceded to the French in exchange for Pondicherry, Chandernagore, etc. This will end all disturbances in a moment.

2. The *Namai Muquaddas Hablul Matin* [Calcutta] of the 22nd February

The present situation in Persia. draws attention of the Persians to the diplomacy of the neighbouring Powers (the Russians and the English), who, it says, are on the look-out for an opportunity to interfere in the affairs of Persia, in order to hamper her progress and prevent her from maintaining her integrity. The Shah, continues the paper, is a mere puppet in the hands of the two Powers, fit only to act up to their wishes, without any exercise of his own intelligence. The Persian nation should therefore be careful not to consent to the reforms promulgated by them, nor to be careless of their secret help to the Shah. It should neither join the conference of the two Powers, nor approve of their programme of changes in its territorial laws and laws relating to the election of the representatives, for they are meant to reduce Persia to the subjection of Russia, just as has been the case with Egypt. To-day it is advisable for the Persians to unite and protest against the Russian and the English intervention in the affairs of Persia, on the ground that the nation itself is the best judge of its interests.

NAMAI MUQUADDAS
HABLUL MATIN,
Feb. 22nd, 1909.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Bangabandhu* [Calcutta] of the 9th February protests against a Regulation obtaining in the Madras Presidency. under which any Inspector can, at any time, arrest any man without complaint, and says that this Regulation is even worse than the strongly objected to Regulation of 1818.

BANGABANDHU,
Feb. 9th, 1909.

A correspondent of the *Khulnavasi* [Khulna] of the 13th February says that the chaukidari tax presses very heavily on all classes of the people. True, the poorest inhabitants are exempted from assessment, but the collecting panchayets exact payment of small sums from them. Complaints against

KHULNAVASI,
Feb. 13th, 1909.

the collecting panchayets are, as a rule, not entertained by the authorities. These corrupt practices should be put down by the Government with a strong hand, as otherwise they may become too deep-rooted to be eradicated afterwards.

Again, the chaukidars are practically under nobody's control. Neither the police nor the panchayets seem to have authority over them. The fact is notorious that village chaukidars very seldom go out on rounds at night. They have only two things to do: one is to attend weekly at the thana and the other is to receive their pay. In a word they have come to be something like spoilt children of the Government. Government does not seem to notice the complaint of the public that the chaukidars do not go out on their rounds. As a remedy of this indifference of the Government thousands of petitions should be forwarded, and it would be interesting to see whether such a course produced any effect on the Sarkar Bahadur. Thefts, dacoities and other crimes are on the increase in the mafasal. If the chaukidars did their duty properly, can it be doubted that these crimes would have been minimised? The writer hopes that the attention of Government will be directed to the facts noted above.

BANGABANDHU,
Feb. 16th, 1909.

5. The *Bangabandhu* [Calcutta] of the 16th February says that the

The Tarkeswar Mohunt's prayer
for police constables.

Mohunt of Tarkeswar has applied to the Government for four police constables for his personal safety from swadeshi volunteers on the occasion of

the Sivaratri festival. As a matter of fact, the tact and ability of volunteers prevent pilgrims from being easily victimised by the crafty Mohunt. The volunteers have never been heard to offer any violence to the Mohunt.

6. Referring to the proposal to impose a punitive police tax on people

residing within two miles along a certain portion of the Eastern Bengal State Railway, the *Sonar Bharat* [Howrah] of the 20th February says:—

Why should the poor inhabitants be punished for the incapacity of the police?

7. The *Bangabandhu* [Calcutta] of the 23rd February protests against the

The punitive police force at
Belghuria.

saddling of the villagers in the vicinity of the Belghuria and neighbouring railway stations with the cost of maintaining the punitive police force

quartered in the locality.

8. Referring to the above, the *Samay* [Calcutta] of the 26th February

Tax for quartering punitive
police forces along the Eastern
Bengal State Railway.

says, that as it is rumoured that people living within the mill areas of Titagarh, Kankinara, etc., as well as those living within the cantonment of Barrackpore, are to be exempted from the tax, it is

highly improper to impose it upon the residents of Narkaldanga, Sealdah and Beliaghata. The paper importunes the authorities to impose the tax after careful deliberation.

9. The *Hitavadi* [Calcutta] of the 26th February protests against the

The Belghuria punitive police
force.

saddling of the poor villagers in the vicinity of the Belghuria and neighbouring railway stations with the cost of maintaining the punitive police force

which has been quartered at the places, because the poor villagers have, as a matter of fact, no connection with the railway bomb outrages which have been committed in the locality by unknown hands in the dark.

10. Referring to the above proposed tax

Tax for quartering punitive
police forces along the Eastern
Bengal State Railway.

the *Basumati* [Calcutta] of the 27th February writes:—

It is rumoured that the mill-owners of Titagarh, Kankinara and other places, as well as the residents of the Barrackpore Cantonment are going to be exempted from the tax. There can be no two opinions on the desirability of guarding the railway line; and as a result of clearing the deep jungles sheltering the culprits on both sides of the line which is now in progress, bomb outrage may be expected to be heard of no more. But we cannot understand why the Government should punish the innocent villagers with a sort of fine for the fault of the bomb-throwers. Many English editors are of opinion that the villagers must bear the cost of punitive police forces, because of their negligence in letting the culprits escape without trying to detect them,

BASUMATI,
Feb. 27th, 1909.

in which they are sure to be successful if only they wish so. We are unable to see the force of this strange argument, and think it impossible for the villagers to detect culprits, who elude even the ablest Police officers. There are many mills on both sides of the Eastern Bengal State Railway line which are worked by numerous coolies who are strangers to those villages, and who are not acquainted with any one of those localities. It is impossible to know their acts and purposes. There are also many unknown young men working in the mills or frequenting them in quest of service. The bomb-throwers may mix themselves with this class of men. The villagers cannot be expected to find out those who throw dust even in the eyes of the cleverest of Detective Police officers. It is the duty of the police to find out offenders and detect crimes; and whenever they fail to perform their duty, the authorities quarter a punitive police force. The case is exactly similar here. We are unable to understand why the people should be obliged to pay a fine in the shape of bearing the cost of a punitive police force for the inability of the police to do their duty.

11. Referring to the *fracas* which recently took place between some Musalman butchers and two servants of a Bengali gentleman in Beadon Street, owing to the two servants having forcibly taken away two cows which the butchers were taking to the slaughterhouse, the *Mir-o-Sudhakar* [Calcutta] of the 26th February says that the Commissioner of Police ought not to have compelled the butchers to sell the cows to the two Hindus.

MIR-O-SUDHAKAR,
Feb. 26th, 1909.

Fracas between Hindus and some Musalman butchers in Beadon Street.

house, the *Mir-o-Sudhakar* [Calcutta] of the 26th February says that the Commissioner of Police ought not to have compelled the butchers to sell the cows to the two Hindus.

(b)—Working of the Courts.

12. Referring to the confirmation by the Allahabad High Court of the sentence of seven years' transportation passed on Ram Hari, the Editor of the *Swarajya*, the *Bangabandhu* [Calcutta] of the 2nd February writes :—

BANGABANDHU,
Feb. 2nd, 1909.

Confirmation by the Allahabad High Court of the sentence passed on the editor of the *Swarajya*.
We thought that simultaneously with the working out of the Reforms Scheme the British authorities in India would treat the people more kindly, but what has been done by one of the judges of the Allahabad High Court? Has he pacified the people of the United Provinces by confirming the sentence of seven years' transportation passed on an independent-spirited young man having no knowledge of worldly affairs? The judgment breathes the fire of revenge and anger. The judge has said that the punishment of seven years' transportation was justly awarded to Ram Hari since he had felt proud in openly expressing a desire in his paper of being declared a "martyr." Does such display of anger and spirit of revenge become even a white man occupying a position on the bench of the highest court in a province? Though such is the case yet such decisions must be considered by us as impartial.

DAINIK CHANDRIKA,
Feb. 27th, 1909.

13. The *Dainik Chandrika* [Calcutta] of the 27th February thanks the Magistrate of Faridpore for having discharged the accused persons in the Naria dacoity case, but asks, who will compensate the loss and worry suffered by them, some twelve of whom were preparing for the ensuing University Examinations?

DAINIK CHANDRIKA,
Feb. 27th, 1909.

14. Referring to the confiscation of the Sulav Hitaishi Press by the Magistrate of Howrah for printing an issue of the *Sonar Bharat* containing a poem entitled "Mahanishay Jagaran" which has been held to be seditious, the *Sonar Bharat* [Howrah] of the 27th February says that the poem in question is wholly unexceptionable and that it has been held to be seditious only by twisting the law. If printers are to be punished in this fashion, where is the necessity of granting liberty of the Press? The strong are never in want of excuses. Has the incriminating nature of the poem been established beyond doubt? Has any distinguished Bengali scholar deposed that the poem is seditious or calculated to excite violent thoughts? Mr. Forest, the Magistrate, is unquestionably not the man qualified to give an authoritative opinion on a Bengali poem. It is a pity that the opinion of Babu Mohendra Chandra

SONAR BHARAT,
Feb. 27th, 1909.

Lahiri, than whom a more incompetent person could not be conceived, should have been accepted by the court. It is a fact that many learned men whose opinions carry weight shrank from appearing as defence witnesses for fear of the police.

BHARAT MITRA,
Feb. 27th, 1909.

15. The punishment of Makund Das of Barisal for composing what are called seditious songs, remarks the *Bharat Mitra* [Calcutta] of the 27th February, recalls to our mind the time when, as the story runs, a man was hanged for stealing the Royal meal and another crucified for eating the same.

The Punjab Chief Court on the Khusab murder case the *Bharat Mitra* [Calcutta] of the 27th February observes:—So long as there is no radical change in the organisation of the police and the trial of such cases by young Civilians is not put a stop to such errors must occur. The only thing to be glad at is that the Chief Court has saved the life of an innocent fool.

17. The *Bihar Bandhu* [Bankipore] of the 27th February is exceedingly glad to find that the Nagri Pracharini Association of Arrah, under its enterprising Secretary, Pandit Sakal Narayanji Panday, has taken the lead in making efforts for the introduction of the Nagri script in the courts of Bihar in place of the ordinary Kaithi script. As noble enterprises are generally beset with difficulties the journal exhorts the Association not to lose courage at the face of any difficulty that may come across its way.

BIHAR BANDHU,
Feb. 27th, 1909.

The Nagri script in the Bihar Courts.

(d)—Education.

SANJIVANI,
Feb. 25th, 1909.

18. The *Sanjivani* [Calcutta] of the 25th February says that the Government of India has given to the law classes of the Bihar National College and the Bhagalpur Jubilee College a lease of life till June 1910. It is a concession which the Bengali Vice-Chancellor of the University did not think it necessary to make. One's worst enemy is the enemy at home.

NAYAK,
Feb. 26th, 1909.

19. The *Nayak* [Calcutta] of the 26th February thanks the Government of India for extending the life of the law classes attached to the Bhagalpur Tejnarain Jubilee College and the Bihar National College to June 1910. Babu Surendra Nath Banerjee is severely taken to task by the writer for begging of the Government its law publications for the law classes of the Ripon College, and Babu Aswini Kumar Dutta is highly praised for refusing to accept any help from the Government for his college in Barisal.

HOWRAH HITAISHI
Feb. 27th, 1909.

20. The *Howrah Hitaishi* [Howrah] of the 27th February says that the general public as well as the students will, no doubt, be much comforted by the decision of the Government of India to retain the law classes in connection with the Tejnarain Jubilee College, Bhagalpur and the Bihar National College, so long as no suitable arrangements for the teaching of law is made at Bankipore, and not to close the law classes at the Midnapore College before June 1910.

DAINIK CHANDRIKA,
Mar. 1st, 1909.

21. Referring to the endeavours of the Society for the Preservation of Children to make suitable arrangements for the education of the children of the poor Europeans under fourteen years of age, the *Dainik Chandrika* [Calcutta] of the 1st March writes:—

Though the guardians of the children pay something towards their education yet they will be in want of money and the Society must be obliged to depend on Government grant. But every one is not of the opinion that the Government is empowered to spend public money on such matters. There would have been no objection if the Government revenue were paid only by

the Europeans and the Eurasians instead of being contributed by the Hindus, Musalmans and others as well, and the Government should know that it is impolitic to promote the interests of one particular community with the money contributed with difficulty by other communities.

22. The *Daily Hitavadi* [Calcutta] of the 2nd March suggests that in view of the epidemic of small-pox which is now raging in Calcutta candidates for the forthcoming Entrance examination from the mafasil should not be required to appear at Calcutta, but should be permitted to appear at Hooghly, Burdwan and Krishnagar, where the College buildings will offer ample accommodation for the purpose.

DAILY HITAVADI,
Mar. 2nd, 1900.

(e)—*Local Self-Government and Municipal Administration.*

23. The *Alpanch* [Bankipore] of the 24th February complains against the conduct of the shop-keepers of Patna, who have arbitrarily introduced a seer weight of 72 rupees, and regrets that the Municipality and the Government should not have taken any notice of it on the ground of unwillingness to interfere with the custom of the town. The paper points out that the customary weight of the town is at Rs. 76 per seer, and asks if Government is not strong enough even to prescribe a standard weight based on the custom of the town and bring to account those who use short weights.

24. The *Bharat Mitra* [Calcutta] of the 27th February notices the efforts of the Magistrate of Muzaffarpore for the supply of drinking-water both to men and animals in his district, and observes that they should be an object-lesson to those District Officers who are only wasting their energy in trying to hunt out sedition.

ALPANCH.
Feb. 24th, 1900.

BHARAT MITRA,
Feb. 27th, 1900.

The Magistrate of Muzaffarpore's efforts for supply of drinking-water.

The *Bharat Mitra* [Calcutta] of the 27th February notices the efforts of the Magistrate of Muzaffarpore for the supply of drinking-water both to men and animals in his district, and observes that they should be an object-lesson to those District Officers who are only wasting their energy in trying to hunt out sedition.

(f)—*Questions affecting the land.*

25. The *Bangabandhu* [Calcutta] of the 9th February has a long article, in which it has tried to prove that the poverty of the Indians is largely due to the large enhancement of land revenue made by the English Government subsequently to the fall of the Musalman Power. Such enhancement takes off the tenant's mind the desire to improve his lands, for he cannot be sure that he will be able to keep them after the next assessment of his land-tax.

26. The *Bangabandhu* [Calcutta] of the 23rd February has an article quoting references from history and from official reports to show how the agricultural prosperity of India has deteriorated through the excessive exactions of the Government in the shape of land revenue. These references bear on:—

- (1) The realisation, at an enhanced rate, of revenue in 1771 from Purnea, $\frac{3}{4}$ of the population of which had died in the previous year of famine.
- (2) The prosperity of Oudh under Sujaundowla in 1774 as testified to by Captain Edwards, and the decay which had supervened in 1783 on the testimony of the same officer after it had passed under British rule in 1775.
- (3) The famine of 1783 in Benares territory brought on by harsh revenue exactions by the English.
- (4) Mr. Digbey's estimate that in 50 years after Plassey from five hundred to a thousand million sterling had been drained away from India to England.
- (5) The increase of the land revenue in Bombay in 1862 from 80 lakhs to 280 lakhs, and the disturbances which ensued in consequence.
- (6) Mr. Gokhale's evidence before the Welby Commission, pointing out how the Indian *rayat* pays 15 to 20 per cent land revenue against amounts ranging from 8 to 2 per cent paid by European agriculturists.

BANGABANDHU.
Feb. 9th, 1900.

BANGABANDHU.
Feb. 23rd, 1900.

(7) Statements made by Mr. Irwin, Deputy Commissioner of Bareilly, and by Mr. Crooke that agriculturists are fewer now in that district than of old, and that the assertion is universally believed by natives that the cultivator is not so well off now-a-days.

(8) Statements regarding the indebtedness of agriculturists in Etawah, Cashmere, Jhansi, and Baroda made by Messrs. Alexander, Bird, Ward, and White, respectively, all Collectors of the places concerned.

NIHAR.
Feb. 23rd, 1909.

27. Referring to the general enhancement of rent as a result of the settlement operations in the Midnapore district the Survey and settlement in the Nihar [Contai] of the 23rd February publishes the following :—

It is doubtful whether the provisions laid down in section 39 of the Bengal Tenancy Act regarding the method of ascertaining the current prices of rice and other articles are followed in practice. What invariably happens is that the list of prices as published by the Collector goes practically unchallenged either by landlord or tenant for various reasons, with the result that the list of prices published in the official Gazette is accepted as correct. Now, the official Gazette is read by the District Officer, the Subdivisional Officer, the Munsifs and other officers of Government, almost all of whom belong to other places and have, therefore, little interest in these matters about which the general public have no information whatever, as is pointed out in Finucane and Ameer Ali's Bengal Tenancy Acts, 1904. In the official Gazette the price of fine rice only is published, but not of the coarse rice that is consumed by the poorer inhabitants, who form the bulk of the population of the district. The method of calculating the current price of rice is given in the Board's Circular No. 6 of June 1888 (*vide* Government rules and Board's Instructions, Chapter II). In ascertaining the prices of rice, therefore, the rates prevailing in the mufassal should be taken into consideration. If this be done the rate of increase of rent at annas three per rupee cannot stand. Rice sells at the subdivisional headquarter at Contai at 12 or 13 seers per rupee, while in the mufassal it sells at 16 seers the rupee. Such a difference between the town and mufassal prices prevails at all times. Although high prices rule in towns, the prices in the mufassal remain constant and are much lower. This fact is incontrovertible. Mufassal people cannot be bound by the high prices prevailing in towns. Under the circumstances the increase in the rate of rent is both illegal and unreasonable.

ALPANCH,
Feb. 24th, 1909.

28. The Alpanch [Bankipore] of the 24th February wonders that the ever-timid Bihar zemindars have at last shown Settlement in Patna proceedings their courage by approaching the Lieutenant-Governor of Bengal with a memorial complaining of the oppression of the officers employed in the present survey and settlement works of the Patna and Monghyr districts.

The paper is sceptic as to the good result of the memorial, and fears that it will only increase the Settlement Officers' thirst for the blood of the zemindars.

HITAVADI,
Feb. 26th, 1909.

29. Referring to an article which has appeared in the Pioneer and in which the writer has sought to prove that the Permanently settled estates versus Khasmehalas permanent settlement has, by making zemindars oppressive and rack-renting, led to the indigence of the Bengal peasantry, the Hitavadi [Calcutta] of the 26th February says that as a matter of fact the Permanent Settlement has done good to every class in Bengal; for it leaves a few crores of rupees in the hands of the inhabitants of the country out of the produce of the land after the Government's dues have been paid off, and this money is enjoyed, not only by the zemindar but also by the inferior land-lords under him, such as *patnidar*, *dar-patnidar*, etc., and by the cultivators themselves. On the other hand, none but the Government and the cultivator derives any benefit from lands in Khasmehalas. Besides this, the manner in which land revenue is increased in Khasmehalas, makes the condition of cultivators in them extremely miserable. A few instances may be given here. In 1882, when the land revenue of the Cuttack Khasmehalas was re-assessed by the Government it was so much

enhanced that the poor cultivators attached to them were obliged to petition the Government in the matter. In fact, the revenue was enhanced eight to thirty times in the cases of all cultivators. In 1882 the land revenue of the Midnapore Khasmehal was enhanced from Rs. 1,50,000 to Rs. 2,35,000, and that of the Bhitta estate from Rs. 426 to Rs. 3,700. No zemindar has ever been so rack-renting. Again, the summary way in which arrears of land revenue in Khasmehals are realised makes the condition of Khasmehals raiyat still worse than that of the raiyat on permanently settled estates.

30. Referring to the deputation of the Bihar Provincial Association to Mr. Gourlay for pointing out to him the grievances

Deputation of the Bihar Provincial Association to Mr. Gourlay. of the cultivators against the Indigo planters the *Bharat Mitra* [Calcutta] of the 27th February says that Mr. Gourlay would be entitled to the gratitude

of the people if he pays due attention to the representation. The Association has, by its action, shown that it is a living organisation.

(g)—*Railways and Communications, including Canals and Irrigation.*

31. One Bholanath Chatterjee, Foreman, Barakar Coal Company, Limited, Kamardubi Workshop, Barakar, narrates in the columns of the *Daily Hitavadi* [Calcutta] of the 2nd

A railway complaint.

March how, while travelling in the 18-Down passenger train on the night of the 20th February last, he came across a Marwari female at Asansol station, complaining that she had been robbed, while in the train, of Rs. 200 she was carrying. Proceeding on his journey to Magra station he found a brakeman boarding the train in motion and attempting to put out both the lamps in the female compartment against the protests of its occupants. At Bandel he alighted but re-entered the same female compartment and requested the women occupants to go to sleep, and forcibly took his seat by the side of one of them. At Chandernagore, the correspondent saw him on the platform and sought to hand him over to a policeman, but no policeman was within hail. The Agent of the line should inquire into this case.

(h)—*General.*

32. Referring to the rumour that Dr. Ashutosh Mukerjee will be appointed

Dr. Mukerjee as a member of the Viceroy's Executive Council. a member of the Viceroy's Executive Council, the *Bangabandhu* [Calcutta] of the 9th February

says that, considering the disservice which he has done to the cause of education by following Lord Curzon's reactionary educational policy, it is extremely undesirable that he should be a member of His Excellency's Executive Council.

33. Referring to the report that Government intends to purchase the

The proposed purchase of the palace of the Nawab of Dacca by the Government. "Shabag Palace" of Nawab Salimulla, who is hopelessly involved in debts, the *Sonar Bharat* [Howrah] of the 20th February writes:—

It must be said that twelve lakhs is too large a price for such a property at a place like Dacca. The authorities propose to make the purchase no doubt to repay the services rendered by the Nawab. But is it fair to squander public money for such a purpose? If the purchase of the property be necessary for public purposes, why should it not be purchased at a public auction?

34. It is rumoured, says the *Bangabandhu* [Calcutta] of the 23rd Febru-

The ensuing budget and curtailment of expenses. ary, that Government has determined to cut down expenses in many departments in the ensuing

budget on account of the great deficit that has been caused in the public treasury by expenses in famine-relief. This curtailment of expenses will most probably be made at the cost of education, sanitation and works of public utility, leaving the expenses of the police, military and railway departments intact. But such an arrangement would be most unbecoming on the part of the Government. Besides this, in a country where a Viceroy's hunting expedition costs two lakhs of rupees, works of public utility cannot, with any show of propriety, be curtailed on the ground of famine expense.

Bharat Mitra.
Feb. 27th, 1909.

DAILY HITAVADI.
Mar. 2nd, 1909.

BANGABANDHU.
Feb. 9th, 1909.

SONAR BHARAT.
Feb. 20th, 1909.

BANGABANDHU.
Feb. 23rd, 1909.

DAINTIC CHANDRIKA,
Feb. 24th, 1909.

35. We do not expect, writes the *Daintic Chandrika* [Calcutta] of the 24th February, that Lord Morley's reform scheme will be carried in its entirety. We shall be satisfied if only a portion of what has been promised to us comes to us in the long run. But to the fruition of this object, there have appeared two enemies, one the party of extremists of the type of Babu Bipin Chandra Pal, and the other the party of Anglo-Indians and Englishmen of the type of Sir Charles Crosthwait. Bipin Babu is trying to defeat the scheme by turning it to ridicule, as is evidenced by his recent speech at Edinburgh, in which he called the reform scheme "a political lollipop." On the other hand, Sir Charles Crosthwait is trying to destroy the scheme by putting that interpretation on the late Queen Victoria's Proclamation which, in Lord Curzon's hand, created unrest throughout India and kindled a consuming fire in Bengal. But His Majesty the King-Emperor has given a generous interpretation to his lamented and Royal mother's Proclamation, and Lord Morley sticks to this interpretation. Sir Charles Crosthwait has also, like many others, raised the question of political secrecy, and has thus causelessly cast a suspicion on all sons of India. Will the Musalman League, headed by Mr. Amir Ali, still call Anglo-Indians like Sir Charles their friends and benefactors?

HITVARTA,
Feb. 25th, 1909.

36. The *Hitvarta* [Calcutta] of the 25th February apprehends that the perverted Musalmans and the Civilians, fed fat on the resources of this country, will frustrate the true purpose of the Reforms Scheme. According to Mr. Gokhale, says the paper, we are to forget our own distress and praise Government. We are a thousand times ready to praise (Government), but then we want to be shown the work worthy of (our) praise. But we are not to dance to the tune of immature youths. Mr. Ghokale may do so with pleasure.

NAYAK,
Feb. 26th, 1909.

37. The *Nayak* [Calcutta] of the 26th February characterises Lord Morley's Reform Scheme as a political lollipop for which the Indians have raised their hands like children, and asks if the Indians will ever get it. This question is asked because in the Bill that has been introduced in the House of Lords, Lord Morley has granted two demands made by the Muhammadans. Whatever may be the fate of these demands in future they will create an eternal breach between Hindus and Musalmans in every department of administration in the country. This breach will not be healed so long at least as the English will rule India. Not only the Musalmans but the Sikhs, the Gurkhas, the Parsis, the Jains, the Feringhis, the Native-Christians and even the Kols, Bhils and Sonthals have each got the hint of separation. The unity which was being built up in India by English education, English laws, the English system of government and English science and arts is going to be destroyed for good by Lord Morley's Reform. The Reform will be like the celebrated golden apple creating discord wherever it will go.

MIHIR-O-SUDHAKAR,
Feb. 26th, 1909.

38. While thanking Lord Morley for his sympathetic attitude towards the deputation of Musalmans which recently waited on his Lordship, the *Mihir-O-Sudhakar* [Calcutta] of the 26th February says that it cannot be satisfied until it finds the rights and privileges of Musalmans formally recognised in the Reform Bill.

HITAVADI,
Feb. 26th, 1909.

39. The *Hitavadi* [Calcutta] of the 26th February writes as follows:— Quite up to his promise Lord Morley has introduced the Reform Bill in the House of Lords. But the manner in which it is being attacked and opposed at its very inception by men like Mr. Balfour and Lord Lansdowne makes it doubtful whether the Bill will be carried in any useful form. It is being said that the Unionist opposition is based merely on considerations of party, and will not consequently be effective in the long run. And it is also being said that the Unionists are opposing the Bill in order to compel Mr. Asquith's Government to yield to their views in preparing the ensuing budget. Nevertheless we are of opinion that this opposition is not simply a party opposition. In fact, there is a class of white lovers of despotism who do not like that the Indians should get any political privilege. These white men are fanning the selfish agitation of Amir Ali and Company, and have become desirous of achiev-

ing their own object on the pretext of Musalman antagonism. It is not to be supposed that they will be satisfied if these Musalmans get what they have demanded. Their heart's desire is that Hindus and Musalmans both should remain subject to their despotism for good. But they feel delicacy in openly taking up that position before the eyes of the civilised world, and are consequently trying to remove one thorn with another. They are showing lip-sympathy with the Musalmans, because they are sure that the unreasonable demands of the latter will never be granted. They are only trying to defeat Lord Morley's purpose by creating a row over the matter.

Some of the Anglo-Indian newspapers also seem to be actuated by the same motive. The *Pioneer* has said that the Reform Scheme, if carried, will make five crores of loyal Musalmans disloyal. It has also been said that the Hindu public takes no interest in the matter and look at it most apathetically, and that it is only a few agitators who cry for reform. What a nice argument. The *Pioneer* would, in short, have us believe that those who would have reform are few in number, that the Hindu public have no faith in them, and that their views are not shared by Hindus in general. But the views of Amir Ali and Company, must be taken to be the views of the entire Musalman community in India, and five crores of Musalmans must be supposed to have assembled at the door of the *Pioneer* to give this information to it. The Hindu public, it must be supposed, does not care for reform, but the illiterate Muhammadan cultivator, the *babarchi* (Musalman cook), *khansama* (Musalman servitor), etc., have with folded hands, prayed at the door of the *Pioneer* that they do not want reform. In conclusion, the *Pioneer* has said what it has to say, viz., that when the Musalman community is against reform, there ought to be no reform. Every one knows that the Musalman newspaper which is the organ of the Musalman community in Bengal, the Nawab of Dacca, the Hon'ble Nawab Syed Muhammad, and innumerable other Musalmans of lead and light, has welcomed the Reforms Scheme and thanked the Government for it. But the Daniel of the *Pioneer* would still say that the entire Musalman community is against the scheme, and the threat of a general Musalman rising in case the scheme is carried has been held out to Lord Morley. Such cantankerous liars are a disgrace, not only to their own nation, but to the entire humanity.

As regards the *Englishman*, it at first spoke highly of the scheme on the idea that the Bengalis would make it fall through by their opposition. But when it saw that the scheme was cordially greeted by all Bengalis, not excluding even the Nawab of Dacca, it was afraid lest the project should be carried. It cannot, however, blow hot and cold in the same breath. It has, therefore, adopted the stratagem of making others say what is really its say. Many people are saying, writes the cunning Anglo-Indian, that if the reform is carried, people will think that it is the outcome of the bomb conspiracy, etc. In the Parliament also men like Lord MacDennell and Mr. Crosthwaite are cavilling at the scheme in various ways.

All this leads us to think that the Bill will not be passed in its entirety. If the hopes that have been raised in the hearts of the Indians are destroyed through the machinations of the veterans of despotism, there will be a general conviction in this country that it is not the intention of the English people to grant the Indians any political privilege, and that they only deceive them with sweet words now and then.

40. The *Howrah Hitaishi* [Howrah] of the 27th February refers to a

The Reform Scheme and the monster meeting of the Muhammadans held at Muhammadans of Benares. Benares on the 17th February last to discuss the

reform proposals of Lord Morley in which a

respectable local Musalman named Maulvi Naziruddin criticised the formation of separate electoral colleges for Muhammadans as proposed by the "Moslem League" on the ground that the Hindus and Musalmans should work together for the good of the country, the interest of both the communities being common and inseparable. The paper concludes by saying that the words uttered by the Maulvi were most sensible.

41. The *Dainik Chandrika* [Calcutta] of the 27th February says that the

The Reforms Scheme.

Musalmans have become determined to spoil Lord Morley's Reform Scheme. They asked for separate

HOWRAH HITAISHI.
Feb. 27th, 1909.

DAINIK CHANDRIKA.
Feb. 27th, 1909.

Musalman representatives and also for representation in excess of their proportion in the population of the country, and Lord Morley has granted them these demands. We, says the writer, will not be sorry if the Musalmans get even all the seats in the Legislative Councils so long as really good and efficient men are elected. But the success of the Musalmans in their demands may incite other communities in India to make similar demands, and then there will be an end to all the good proposals of Lord Morley. Particularly if the proposal of having an Indian member in the Viceroy's Executive Council gives place to the one made by the Musalmans of creating two extraordinary memberships without any portfolio, one for Musalmans and another for Hindus, the reform will be deprived of its most valuable provision.

BHARAT MITRA,
Feb. 27th, 1909.

42. In giving a synopsis of Lord Morley's speech at the 2nd reading of the Reforms Bill in the House of Lords, the *Bharat Mitra* [Calcutta] of the 27th February observes that the Indians have no longer anything to please them in this scheme, for it has blighted the hope of the Hindu and Musalman unity for ever.

BHARAT MITRA,
Feb. 27th, 1909.

43. Referring to the telegram sent from Lucknow protesting against giving the privilege of separate election to the Muhammadans, the *Bharat Mitra* [Calcutta] of the 27th February quotes Sir John Hewett to show that such a course would increase the gulf between the Hindus and the Muhammadans.

DAILY HITAVADI,
Feb. 28th, 1909.

44. The *Daily Hitavadi* [Calcutta] of the 26th February has the following in an article under the heading "The indulgence (claimed) by Anglo-Indians".

The European and Anglo-Indian Defence Association and the Reform Bill.

Finding that Amir Ali and Company are gaining their desired object by shaking the "Tree of Desire" in England, the white pigeons who roost on the homestead of India (the European and Anglo-Indian Defence Association) have become impatient to get an Electoral College of their own, and to have the right of representation in the Legislative Councils. And why should they not be so? As regards their glory, the white men of this country are great and lofty as the Himalayas. If in these circumstances the Musalmans surpass them by obtaining the right of forming an Electoral College and of returning representatives to the Legislative Councils, it will indeed be impossible for the Anglo-Indians to show themselves in public—their spotless white bodies will become as dark as pitch. Why should they put up with such humiliation?

Hence the energetic members of the European and Anglo-Indian Defence Association have submitted a big memorial to the Government on behalf of the white community. In that memorial they have asked the authorities to grant the non-official whites the special privilege of having a separate Electoral College and representatives of their own, and to reserve for them one-third of the seats in the Legislative Councils. What the authorities think of this prayer of the Defence Association is known only to their inner souls; we, however, have been pleased with this prayer made by the Anglo-Indians, for as soon as the authorities lent a ear to the request for indulgence made by the Musalmans, we said that there would be no end of prayers and petitions; for the indulgence given to one class would be sure to lead another to put in a similar claim which the authorities would be obliged to grant also. And now our prophecy has come true. The white community of this country has now appeared memorial in hand at the gate of the Royal Palace.

What should the authorities do now? After granting to the Musalmans the right of having their own Electoral College and their own representatives in Legislative Councils, how in all decency can the authorities refuse these rights to the whites? If, again, they satisfy the Musalmans and the whites, how will they be able to dismiss the claims made by the various other communities in India? So far as we can see, it seems that we shall soon find the Sikhs, the Gurkhas, the Parsis, the Buddhists, the Jains, etc., all flocking to the Government with memorials. If this comes out to be true, what will the authorities do? It is known to Providence alone? For the present the difficult problem, of which the Defence Association would have the Government to find a solution, is more than the authorities are a match for.

When the difficulty is of their own creation, the authorities must suffer its consequences. We will now discuss a little the memorial of the Defence Association. First, the Association prays that a third of the seats in the Legislative Councils should be reserved for the whites. The prayer is indeed befitting the petted and spoiled children of the Government that they are, and speaks very highly of their high-mindedness. But the thing is, that the noble gems of the Defence Association have never for once paused to consider whether their demands are just or not. If the number of the elected representatives be 21, seven of them must be members of the Anglo-Indian community, and the remaining fourteen will be Hindus, Musalmans and members of the other Indian communities. Look at the indulgence claimed by the lords.

Let us discuss a little more the numerical strength and the validity of the prayer of those who claim such indulgence. The number of non-official whites in the whole of Bengal does not exceed fifty thousand; and of these, again, some reside in this country only for a short time, and then go back to their own country. Many of them have no permanent interest in this country. Those of the non-official white men who have any permanent interest in this country are mostly merchants and tradesmen. These two classes of white men already possess the right of returning two members to the Legislative Councils through the Bengal Chamber of Commerce and the Calcutta Trades Association. The white tea-planters and agriculturists of this country are very influential, and they also have asked for the privilege of being represented in the Legislative Councils. The Defence Association makes no mention of these rights already possessed by the non-official white men. Hence it is quite clear that the Defence Association did not take these three representatives into consideration at all when it made up its memorial. Is not this claim befitting only mad men?

A serious doubt has arisen in our mind concerning another matter. Humble as we are, we fail to see on whose behalf the Defence Association has made this demand. Everybody is perhaps aware that the Defence Association came into being at the time of the Ilbert Bill controversy during the Viceroyalty of Lord Ripon. It was chiefly for the purpose of defending those Europeans who might belabour "natives" that the Association was ushered into existence. Besides, it is one of the chief objects of the Association to do its very best to prevent even the least intimacy between the "natives" and the white lords of the creation. The Defence Association is really a Political Association, antagonistic to the "natives" and having no connection whatever with arts, industries or commerce.

Although possessing these high qualifications, the Association has constituted itself a *soi disant* representative of the non-official European community, and addresses the Government thus:—We have added to the prosperity of the country by arts, commerce and trade, and have soothed the souls of men by pouring the nectar of peace; we are therefore fully entitled to receive special privileges in connection with the Reform Scheme from the Government. But we are ignorant of any relationship subsisting between the European mercantile community and the Defence Association. The Chamber of Commerce, the Trades Association and the Planters' Association are looking to the interests of the European mercantile community. On whose behalf then has the Defence Association suddenly raised this cry? Is there any other European community besides the European mercantile community and the European planters existing in the country? Who are these worthy men? And what are their qualifications for separate electoral right?

The Defence Association says that it holds a brief for all classes of European residents in India, and that in this capacity it stands in the Durbar of the Raj. The European or Eurasian community is, as it claims, also included in it. But the Association does not hesitate to allude to the inglorious character of the Eurasian community, and unreservedly declares that the latter is inferior to the non-official European in position, honour and respectability. If such is the case, then the "Imperial Anglo-Indians" of this country are not really included in the European community. Are the authorities

then to bestow the right of electing a third of the members of the Legislative Councils upon the members of the European and Anglo-Indian Defence Association alone?

The Defence Association has given proof of its wonderful intelligence in yet another matter in such a manner, that we can hardly restrain ourselves from laughing at it. The Association very gravely asserts that they are fighting not only for their own interests, but they will also fight for the interests of those native labourers who are working hard at their manufactories and mills, and so earning their handfuls of rice with the sweat of their brow. This is exactly what is said in the adage "The cat is weeping at the death of the fish." May we ask if the Association will support any Bill that may be presented in the Legislative Council proposing to grant an increase in the wages of the tea-garden coolies?

But the philanthropic intentions of the Association do not end here. It says that it will agitate for the interests of those sections whose grievances and interests the political agitators in the country take no notice of. The Association does not, however, say who these people may be. Are the men the *khansamas*, *khilmagirs*, *baburchis* and other *sowkars* of the *Sahib* legs?

The Association concludes by hitting upon a valuable fact. It says that middle class men belonging to various professions will be elected to the Legislative Councils; but they have very little influence in the country. It is therefore necessary to elect non-official Europeans to the Councils to counteract the mischief that is likely to be done to the public by the election of these men. Does the reader see how the heads of these men ache for strangers?

If now the Eurasian community and the domiciled Europeans be excluded, the number of non-official Europeans in the whole of Bengal will not exceed 5,000. Compared with the number of people inhabiting the country, this number is like a drop in the ocean. In respect of enlightenment and culture they are not the equals of the people of the country. Still they are anxious to elect from among themselves full one-third of the members in the Councils. But if they proposed to give the right of electing European members to the people of the country, then their professions of love for the people would have become them to some extent. But like Amir Ali and Company they have taken an unalterable vow with regard to that matter. But we cannot conclude without thanking the Defence Association. As a result of this demand made by them, the Government's eyes will be opened and they will bitterly feel how unwelcome the ultimate result must be if undue indulgence be given to any particular community. If, owing to the agitation of the Defence Association, the Government be disposed to give way to it, then we unhesitatingly prophesy that the Reforms Scheme will be turned into a veritable "horse egg" as the Bengali phrase goes.

DAILY HITAVADI,
Feb. 28th, 1909.

45. Referring to the attack upon the Reform Scheme in the House of Lords, the *Daily Hitavadi* [Calcutta] of the 28th February says:—

It is clear that there are many men in England who are determined to oppose Lord Morley's Reform Scheme. It will therefore be no easy task for his lordship to carry out his purpose.

We ask those people who are opposing even this meagre Reform to remember that during the Muhammadan *regime* the Hindus enjoyed far greater rights. If the Muhammadan Empire lasted for 700 years, it was because the Muhammadan rulers conceded to the Hindus large powers in the administration. What means this opposition? Does it not show that the Indian subjects are not trusted?

What Lord Morley proposes to do is to grant to the Indians some share in the administration according to the terms of the Queen's Proclamation. But those Imperialists who believe in the infallibility of the British sword are up in arms to defeat the Reform Scheme. If the Reform proposals be ultimately rejected, will that lead to happy results? The confidence in the rulers will then be entirely gone. The present unrest shows how disastrous the effects of distrust of the rulers must be. Will not the advocates of Imperialism come to their senses even now?

46. Referring to the attack on the Indian Reform Bill in the House of Lords, the *Dainik Chandrika* [Calcutta] of the 1st March writes:—

Attack on the Indian Reform Bill in the House of Lords.

DAINIK CHANDRIKA,
Mar. 1st, 1909.

We never expected a fight in the House of Lords over the Indian Reform Bill. But the unexpected has come to pass. The English public do not seem disposed to look to the teaching of History. The Indian Civilians are apt to think themselves masters of the situation. But the number of Civilians of the type of Sir Edward Baker is not large. Lord MacDonnell, indeed, supports the proposed reforms, but is alarmed at the proposal of appointing an Indian Member to the Viceroy's Executive Council. Civilians are all lions, and Lord MacDonnell is also a lion possessing many estimable qualities. But the *sastras* say that even the lion is after all a beast. The spectacle of Lord Curzon hurrying home from South Africa, in order to attack Lord Morley's Reforms, so soon after his late discomfiture at the hands of his Lordship, is indeed edifying. The opposition to the reforms from all the enemies of India, both in England and India, has not surprised us.

47. The *Nayak* [Calcutta] of the 24th February writes:—

Reply of Sir Edward Baker to the addresses received at Cuttack. Sir Edward Baker spoke a pure truth while at Cuttack last, namely, that the Government is not bound to listen to various demands of the people

NAYAK,
Feb. 24th, 1909.

which may be termed "mere mendicancy" in English. Certainly so. We should not ask anything from the Government, but we must ourselves try to devise means to save our lives. We have been able to gather from the speech of Sir Edward that Government may help us if it finds that we are saving our lives somehow, or it may spend money to save the people if it finds them dying after all. You should make proper drainage arrangements for your town, try to remove the scarcity of water in the district and come forward with taxes, so that Government may help you as best as it can. Perhaps the Lieutenant-Governor has been annoyed with the addresses received at Cuttack all of which demand something or other. The British Government is not able to give all that may be wanted from it.

Has our Lieutenant-Governor been turned into a leader of the Extremists? It may be so. After a long time we are reminded of the "mendicant policy" of Barrister Ashutosh. One lives to learn.

48. The *Jasohar* [Jessore] of the 25th February in an article headed "Is not the trial over?" writes:—

The deportations. It is rumoured that the authorities are going to release the indefatigable workers, Aswini Kumar and Krishna Kumar.

JASOHAR,
Feb. 25th, 1909.

As we are not given any opportunity of knowing the reason why eight or nine gentlemen occupying the position of leaders of the people of Bengal, were deported, we must base all our assertions on mere conjectures. If it be argued that they were deported in order to establish peace, then it may be asked, what grave unrest prevails to necessitate the confinement of such saintly men as Aswini Kumar and Krishna Kumar? We are unable to understand the reason of deporting people who had all along been advising the misguided youths to take the proper course. Babu Aswini Kumar had won the heart of every man of Barisal by his labourers in saving the lives of tens of thousands of famished people, and he could guide them by moving only a finger of his hand. The people of Barisal were so long following the path of righteousness even in the midst of thousands of oppression only because of his guidance. Immediately after his deportation a terrible dacoity was committed on the outskirts of Barisal, and though it cannot be asserted that it would not have been committed if he had been in Barisal yet it may be said that the oppression of bad people who were so long kept in check out of awe for the personality of Aswini Babu will increase. If the intention of the Government in deporting these people was to put the patience of the people to test and to arrest the influence of *swadeshi* and boycott, then it may be asked whether the trial is yet over or not. The Brojomohun Institution of Barisal, which was established by Aswini Babu, has now fallen under the evil eyes of Government, but many high officials now serving under it and maintaining its prestige were educated here, and once felt proud to take the dust of the feet of the deported Aswini

Babu. We have already spoken about Krishna Kumar Babu. It was this noble-souled gentleman who first took up his pen to object to the methods followed by the annrchiists of Bengal. His words that righteousness is never established by injustice and irreligion is now being re-echoed everywhere in Bengal. But such a man has been selected by the authorities for deportation. The punishment of Sachindra Prasad should be considered as properly inflicted if in the eyes of Government his endeavours to spread country-made articles in his capacity as Secretary of the Anti-Circular Society constitute an offence. The name of another indefatigable worker should be mentioned here. Professor Satish Chandra was the Secretary of the *swadesh* Bandhabha, and in this capacity he effected many improvements in the internal affairs of the district of Barisal. Professor Satish Chandra cannot be expected to be considered as innocent while the Government has declared the Bandhab Samity to be illegal. Far from being able to ascertain any offence committed by him, we are unable even to understand the faults of the Samity which has all along been known to have helped the Government in improving the country.

The names of Babu Monoranjan Guha Thakurta and Raja Subodh Chandra Mullick have been mentioned in connection with the bomb-conspiracy, but their guilt has not yet been proved. Babu Monoranjan has long retired from the arena of politics. The offences committed by Babu Syamsundar Chakravarty and Pulin Behary Dass are equally unknown.

We hope that the Government will well consider our words and earn the esteem of the people by effecting the release, if not of all, of most of the deported gentlemen.

SANJIVANI,
Feb. 25th, 1909.

49. The *Sanjivani* [Calcutta] of the 25th February says that the Government should release at least those deportees who are suffering from disease, if not all of them.

Babu Aswini Kumar Dutt is suffering severely from Diabetes. Babu Monoranjan Guha also has chronic diabetes.

DAINIK CHANDRIKA,
Feb. 26th, 1909.

50. The *Dainik Chandrika* [Calcutta] of the 26th February says that in consideration of the fact that Babu Aswini Kumar Dutt of Barisal is suffering from acute diabetes and that his present condition is causing great anxiety to his friends and relatives, Government should detain him no longer.

DAILY HITAVADI,
Feb. 28th, 1909.

51. In a leading article the *Daily Hitavadi* [Calcutta] of the 28th February dwells upon the deportation of the nine gentlemen from Bengal and refers to the question

asked in Parliament and the replies thereto with reference specially to Babu Aswini Kumar Dutt, of Barisal. If the charges brought against Babu Aswini Kumar Dutt by the Calcutta correspondent of the *Times* be true then, surely Government ought to treat him in a far different fashion. If a person is capable of establishing his undisputed sway upon the entire population of a district without possessing the authority of a ruler of men, then such a person must be possessed of qualities which deserve universal recognition. If Government will enquire about the antecedents of the deported men, it will find out its own mistake.

SANJIVANI,
Feb. 25th, 1909.

52. The *Sanjivani* [Calcutta] of the 25th February says that one or two independent non-official members should be taken in the Committee which the Bengal Government has decided to appoint for enquiring into excise questions.

BIHAR BANDHU,
Feb. 27th, 1909.

53. In denouncing the practice of drinking which, according to the *Bihar Bandhu* [Bankipore] of the 27th February, is gaining ground in the country among the classes which never touched it before, the paper attributes the cause to the present excise system of administration of Government under which various facilities have been provided to tempt the people to drink intoxicating liquors, and asks his countrymen to pledge themselves to the service of the country on the occasion of the coming *Holi*, instead of having recourse to wine.

HITAVADI,
Feb. 26th, 1909.

54. A correspondent writes from Nowgong, Assam, says the *Hitavadi* [Calcutta] of the 26th February, that the local authorities have stopped the grain allowance of the clerks, on the ground that it has been

Grain allowances stopped in
Nowgong, Assam.

announced in the official Gazette that rice is selling at 12 seers per rupee. As a matter of fact rice is selling at the place at only 10 seers for a rupee. It is hoped that the Lieutenant-Governor of Eastern Bengal and Assam will look to the matter.

55. Referring to the decision of Sir George Clarke, the Governor of Bombay, not to proceed to Mahabaleswar this summer, the *Bangavasi* [Calcutta] of the 27th February writes:—

Sir George Clarke's decision about not removing to the hills this summer.

If the report turns out to be true then it will be a lesson to other Governors and Lieutenant-Governors of India. What harm is done to the country on account of the heavy expenditure of public money in the removal of the Governments to the hills is apparent even to the dullest intellect. Much benefit would have been done if the money were spent in relieving the famished people instead, the example of which was once shown by Lord Northbrooke during the famine in Tirhoot of 1874 and 1875 by His Lordship's foregoing the pleasure of removing to the hills during summer. Will any one else be able to show such an example?

56. Referring to the order of Lord Morley separating the Executive and Judicial functions in certain places in Bengal as an experimental measure, and certain objections raised by the Nawab of Dacca in the Supreme Legislative Council against the measure,

The *Dainik Chandrika* [Calcutta] of the 1st March writes:—

Every one is grieved to see the endeavour of Nawab Sir Khwaji Salimulla Bahadur to strike at the root of the hopes of India. By referring to the harm done to Mysore by separating the Executive and Judicial functions did not the Nawab hint that what was harmful to Mysore would also be harmful to the whole of British India? Again, the speech of the Dewan of Mysore to which the Nawab referred proved that his contention is not correct. Those who are for increasing the number of Musalman members of the Provincial and Supreme Legislative Councils should know, from the action of the Nawab, how the country will improve with such members in the Council.

57. The *Dainik Chandrika* [Calcutta] of the 1st March is glad to hear that the Lieutenant-Governor is making arrangements to increase the salary of the Chaprasis from Rs. 7 to Rs. 8 per month in these days

Increase of salary of the Chaprasis in Government offices.

of scarcity. Henceforth there will also be a head Chaprasi in all Government offices over other chaprasis on a salary of Rs. 9 per month. The paper concludes by expressing great pleasure in finding that the attention of the kind Lieutenant-Governor is attracted even to such petty matters.

58. In discussing Sir L. Hare's recent speech to the Industrial Conference at Dacca, the *Daily Hitavadi* [Calcutta] of the 2nd March writes:—

Sir L. Hare at the Dacca Industrial Conference.

We are surprised that recognising India's immense backwardness in matters industrial as compared with Britain, His Honour asks Indians to compete on equal terms with Englishmen. We demur to His Honour's statement that industrial progress cannot be built on boycott, for facts regarding the cloth trade in the Bombay mills contradict him. We must of course insist always that the boycott is not to be propagated by unfair means. At the same time we hold strongly that the boycott should be propagated by all lawful means, including the enforcement of social ostracism. The revival of the weaving industry in India brought on by the boycott is too living a fact to be ignored by Bengalis.

III.—LEGISLATION.

59. The *Sanjivani* [Calcutta] of the 25th February gives a history of the Bengal Excise Bill and says that it has failed to give satisfaction to the public. The ground on which the Bill of 1904 was dropped has not been adequately provided for in the present Bill. No provision has been made to check drunkenness. The Bill no doubt makes certain minor provisions which are good in themselves,

BANGAVASI,
Feb. 27th, 1909.

DAINIK CHANDRIKA,
Mar. 1st, 1909.

DAINIK CHANDRIKA,
Mar. 1st, 1909.

DAILY HITAVADI,
Mar. 2nd, 1909.

SANJIVANI,
Feb. 25th, 1909.

out the main question as to consumption has received no solution. In fact, the Bill seems to be retrogressive instead of progressive in this respect. So long as the Collector of Excise-Revenue will continue to issue excise licenses, excise administration will be guided by the policy of augmenting the public revenue. But Government is, no one knows why, determined not to consent to transfer the duty of issuing excise licenses to the Municipality or to some other elected body. The Bill is, moreover, retrogressive in that, unlike the existing law, it contains no provision that Municipalities may be allowed to discharge the duty of issuing excise licenses. Government is earnestly prayed to reconsider the matter and make arrangements for relieving the Collector of Excise Revenue of the duty issuing Excise licenses, and transferring it to the Municipality or any other elected body or, at least, to a different public officer. A widespread agitation should be made over the matter, for the rate at which drunkenness is going on increasing is very alarming.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAINIK CHANDRIKA,
Feb. 26th, 1909.

60. The *Dainik Chandrika* [Calcutta] of the 26th February asks the Government to enquire why, in spite of the bumper harvests that have been reaped this year, the prices of food-grains continue to be high.

High price of food grains. Scarcity of food in Bogra. two years ago that Eastern Bengal passed through a terrible famine, and it is a pitiful sight to see the shadow of famine again falling on the tract.

The district of Bogra has shown indications of already falling a victim to it. The paper quotes extracts from a letter from one Nani Gopal Sinha of the village of Raykali, published in the *Rangpur Dikprakas*, in which the writer says that the corn-fields have been turned into deserts owing to the failure of the monsoon and the people are crying for food. They have all been turned into skeletons, and mothers have only to silently shed tears over the faces of their hungry children. The writer gives a graphic description of a case in which a man who lived with his wife and four children, failing to collect food for two days, went away from home, leaving his family to their fate. The poor woman placing the youngest of her children on her lap was shedding tears while her other children were rolling on the ground. The paper says that the writer cites several cases of a similar nature, and is of opinion that many people are sure to die unless the scarcity in Raykali be combated even from now. The paper concludes by asking the people as well as the Lieutenant-Governor of Eastern Bengal to try their best to fight against the scarcity of food even from now.

BANGAVASI,
Feb. 27th, 1909.

62. Referring to a report published in the *Assam Bengal Gazette* that rice is selling at twelve seers a rupee, the *Bangavasi* [Calcutta] of the 27th February says that, far from getting twelve seers of rice for a rupee, the people do not get more than ten seers anywhere. The paper asks whether Government will institute enquiries into the matter.

BANGAVASI,
Feb. 27th, 1909.

63. The *Bangavasi* [Calcutta] of the 27th February writes:—

Causes of the scarcity of food. Diverse suggestions have been made by various persons for the removal of the scarcity of food. Some are of opinion that export of food-grains should be stopped, and others are for fixing the value of coins. Others again think that the remedy lies in improving the agriculture of the country and in removing the obstacles to the raising of crops, while some ascribe the scarcity of food to the increasing luxury of the people under the influence of Western civilization. But the cause is not single, and the scarcity is due to various causes, the principal of them being the export of grains to foreign countries. No one can deny the cogency of the argument of those who assign the present currency system to be the principal cause of the scarcity. Sovereigns were formerly valued at Rs. 10 each, and since Lord Curzon increased the value to Rs. 15 each, the people of India have been losers in all transactions, as they are now obliged to buy the same quantity of food for Re. 1, that they formerly used to buy for Rs. 10. Thus it seems that the increase in the price of things by

one and-a-half will remain for ever, as there is no chance of the value of gold decreasing.

Many Indians are obliged to leave their wealth and home in quest of service in unfriendly countries, but they may profitably be engaged in reclaiming waste lands of their own country, of which there is no lack, saving thereby their countrymen as well as themselves from scarcity. If the Government spends in improving the agriculture of India, the money which is now spent every year upon railway extension, then the country is sure to produce food enough not only for itself but for many other countries in the world.

The other day Raja Peary Mohun Mukerjee rightly said that scarcity of food was the cause of the unrest. The people generally become anarchists as a result of having nothing to do.

Formerly the people were never anxious for food, and being well-trained and religiously disposed, never thought of anarchism. But now, being driven by want and bad ideas formed by bad education, they cannot control their misguided thoughts.

If the people return each to the particular profession of his caste they may help in the removal of scarcity. The present *swadeshi* movement is reviving the arts and industries of the country, and foreign arts are obliged to bend before them. All our troubles will end if the society can again run on the way marked by the *sastras*, maintaining the duties of each particular caste.

64. In considering the various causes of the present high prices of food-

The cause of the present high prices of the food-stuffs. grains in the country the *Hindi Bangavasi* [Calcutta] of the 1st March concludes that the export of grains is the chief, and remarks that

if the amount spent by Government on railways were directed to the improvement of agriculture great good might result, for the first duty of a Government is to make its people happy.

HINDI BANGAVASI.
Mar. 1st, 1909.

VI.—MISCELLANEOUS.

65. The *Bangabandhu* [Calcutta] of the 9th February says that above all things it is necessary to build up nationality among all Indians, and that for this purpose it is

Building up of nationality. absolutely necessary that there should be amity and unity between Hindus and Musalmans. There can also be no nationality so long as the Indian females will not be properly trained and educated. Everything that the Indian does should have the ultimate object of building up nationality. Mere words will be of no use. Real work must be done. It is a mistake to think that it is the fault of the English alone that the Indians are ill-treated by foreigners and have been reduced to a state of extreme indigence. It is the fault of the Indians alone that the Hindus and the Musalmans quarrel with each other, and that they lag behind other nations in every matter. The English have come here to promote their own interest, and in many cases the Indians' advancement means their loss. In this state of things, it is simply madness on the part of the Indians to expect impartial justice from them. And to expect that a foreign nation will improve the condition of the Indians and remove their grievances, bespeaks only lethargy and want of manliness in the latter.

66. The *Bangabandhu* [Calcutta] of the 9th February says that whenever

Wanted Parliaments. an elective membership of a Legislative Council falls vacant there appears in the field a large number of candidates for it. This shows that the country is ripe to take a large share in the administration of the country. But the Government will not allow it to do that. The time has come when a Duma or a Parliament should be established in Bengal with 100 members, each district sending two, and that a National Congress should be established for all India on the lines of the American Congress with about 600 members.

BANGABANDHU.
Feb. 9th, 1909.

BANGABANDHU.
Feb. 9th, 1909.

BANGABANDHU,
Feb. 16th, 1909.

67. The *Bangabandhu* [Calcutta] of the 16th February says that the murder of Babu Asutosh Biswas has been an act of supreme thoughtlessness and unmitigated atrocity. Asutosh Babu was working only as an advocate and his work would have been done in spite of him. And, as a matter of fact, he never showed any undue bias for the prosecution. It seems that the anarchists have got a logic of their own in these things. Such spilling of blood is tantamount to spilling of one's own blood, and it is terrible to think what the consequence will be for the country if this sort of spilling of blood goes on for some time.

During his life, Asu Babu worked hard for the country, both by his writings and by his speeches. As a matter of fact, Asu Babu was one of the editors of the *Bengalee* newspaper.

The Indian's fight is a moral instead of a bloody fight. It is a holy contest, a contest for the revival of the life of a great nation. Considering this, it must be said that the self-sacrifice, otherwise laudable, of Mr. Tilak, Lala Lajpat Rai, Asvini Kumar, and Subodh Chandra is mistaken.

What is the purpose of these maddened youths? Will the English go away for fear of bombs? On the contrary, they will persecute the poor and the innocent, and throttle the new life that has dawned on the country. Misguided young men, be reasonable and sober while there is yet time.

And O civilised English rulers, you too keep your brains cool. Do not harass the Indians by trying to show too much intelligence and by becoming too careful. Take the Indians as your brothers and equals. Fulfil the desires of the Indians, give them *swaraj* at once, establish a Parliament or a National Congress with powers to rule the country. Let the children of the soil rule their own country with 500 or 600 members, each district sending two. Otherwise, anarchism will never be destroyed for good. *Swaraj* is the only remedy for this terrible disease.

BANGABANDHU,
Feb. 23rd, 1909.

68. The *Bangabandhu* [Calcutta] of the 23rd February writes as follows:—

Political demands.

We shall clearly explain to the rulers of India what our demands are, and it will be for the good of both the ruler and the ruled if these are granted.

DEMAND No. I.

Trial by jury should be made universal in the country. In cases in which the decision depends on the proper understanding of an article or articles written in a vernacular, no foreigner should be appointed a juror. The decision of a jury should be final.

DEMAND No. II.

The Home charges on India should be cut down.

DEMAND No. III.

The Civil Service examination should be held in India, and Englishmen desiring to appear in the examination should come out to India for the purpose. Hundreds of Indians should be admitted to it. And appointments in the Civil Service should be equally shared by Englishmen and Indians.

DEMAND No. IV.

A few of the able and experienced Indian Civilians should be appointed provincial governors. As, for instance, Agra, Oudh, the Punjab, Madras and the Frontier Province should be under English Governors, and Bengal, the Central Provinces, and Bombay should be under Indian Governors.

DEMAND No. V.

In the army the number of Indian soldiers should be increased and that of European soldiers should be decreased. Indians should be made commissioned officers. They should get the ranks of Brigadier-Generals, Major-Generals, etc., and should be appointed Commanders of Provincial Forces.

The pay of an ordinary English soldier should be half as much again as that of Indian soldiers. But the total cost of the Native section of the army should not be more than that of its English section. Military training colleges should be established in all provinces, and large numbers of Captains and Colonels should be trained there.

DEMAND No. VI.

In his Reform Scheme Lord Morley has provided for a majority of non-official members in Provincial Legislative Councils. But this majority does not mean a majority of the representatives of the country. Titular members and representatives of merchants, tea-planters and indigo-planters will be virtually official members. We want that there should be a majority of elected representatives in every Legislative Council, Supreme or Provincial. Besides this, half the number of the Executive Councillors of the Viceroy should be Indians, and the Viceroy should have no right to veto any measure.

DEMAND No. VII.

High import duties should be imposed on all foreign articles in favour of *swadeshim*. A preferential tariff should be framed between Western and Indian goods. The factory law should be made in every way conducive to the development of arts and industries in the country.

DEMAND No. VIII.

The Native States should have full independence. All officers of the Political department should be dispensed with. Arrangements should be made that Native States are ruled according to the wishes of their inhabitants.

DEMAND No. IX.

All posts below those of the Civil Service should be held by Indians. The division of all posts drawing salaries of Rs. 1,000, Rs. 2,000 or Rs. 3,000 should be in the proportion of two to one between Indians and Englishmen.

DEMAND No. X.

Half the number of High Court Judges should be Indians and half Englishmen.

DEMAND No. XI.

The Salt-tax and Excise-tax should be abolished and the Land-tax should be reduced. A Duma should be established in every province with 120 or 130 members, each district sending two, and Government should act according to the advice of this Duma in every matter. The number of Indian elected Members in a Legislative Council should be 25 or 30.

DEMAND No. XII.

There are many demands under this heading, the fundamental principle of which is demand of justice. Any judge who will make a distinction between White and Indian offenders should be at once punished. The press should be given full liberty. Only open incitement to violence should be prohibited. There should also be full liberty of speech. Political offenders should be at once released. After 30 or 40 years an all-powerful Parliament should be established in the country as an auxiliary to the British Parliament. The Police Department should be under the control of this Assembly, and every case of police oppression should be severely dealt with by it.

Those who think that it will be enough for India to get the Colonial form of Government after two or three centuries are greatly mistaken. No real good will be done to the country if it does not get it within 50 years. Our dozen demands should be as a preliminary to the establishment of the Colonial form of Government.

If all this is done, if the late Queen's promises are fulfilled, if no distinction is made between the interests of India and those of England, if

Indians are placed on the same footing with Englishmen, if Indians are allowed to rule their own country to a certain extent on condition that they recognise the King of England as their Emperor, and give Royal honours to his Viceroy, then no revengeful, misdirected and irreligious youth will find an opportunity to give vent to his bomb-throwing propensity. India will get peace and so also will England.

SONAR BHARAT,
Feb. 20th, 1909.

69. The *Sonar Bharat* [Calcutta] of the 20th February wonders that men like Dr. Rashbehari Ghose and Sir Pharezehah Mehta could have supported even such a Draconian measure as the new Criminal Law Amendment Act at the last Madras Congress. There is no language strong enough to characterise such unworthy conduct as this.

Then there is that old Regulation III of 1818, under which nine worthy sons of Bengal have recently been deported. The authorities have no doubt been induced by the police to take such a severe step. It is natural for the inhabitants of a country, where the police and the rulers possess such perverted natures, to start at the bare mention of their names. Such being the case, it is difficult to see how the feeling of loyalty may arise in the minds of the people, and how they may live in safety and security. If therefore loyalty is to be firmly fixed in the minds of the people, if the Indians are to be treated as human beings, and if real good is to be done to them, then the reform of the police and the criminal law should be seriously taken in hand. The authorities should not be so blinded by considerations of "prestige" as to neglect this.

SONAR BHARAT,
Feb. 20th, 1909.

70. Referring to the assault committed by a Bengali Brahmin student on Sir William Lee-Warner in London and to the light punishment inflicted on the accused by the Magistrate, who simply bound him down to keep

the peace for six months, the *Sonar Bharat* [Howrah] of the 20th February has the following under the heading "Kunjalal who thrashed a Saheb":—

If such an incident had happened in India, Kunjalal would certainly have been most severely punished. But the Judges in England are not guided by the executive authorities but are guided solely by the laws. How vast the difference between the administration of justice in India and that obtaining in England !

BANGABANDHU,
Feb. 23rd, 1909.

71. The *Bangabandhu* [Calcutta] of the 23rd February says that the lamp which Lord Curzon has presented to the Taj will not add to the beauty of the Mausoleum. The grant is rather an insult to that great monument of Mahomedan civilization.

BANGABANDHU,
Feb. 23rd, 1909.

72. "Max" writes in *Capital*, says the *Bangabandhu* [Calcutta] of the 23rd February, that at least two lakhs of rupees have been spent on Lord Minto's recent hunting excursion, and this at a time when 700,000 people are officially stated to have sought for famine-relief. Such things can occur in India alone.

HITAVADI,
Feb. 26th, 1909.

73. Referring to Lord Minto's recent hunting excursion, the *Hitavadi* [Calcutta] of the 26th February sarcastically says that, instead of causing the expenditure of a large sum of money in the matter, His Excellency might as well indulge in his sporting propensity in the Alipur Zoo-gardens.

HITVARTA,
Feb. 25th, 1909.

74. The *Hitvarta* [Calcutta] of the 25th February has an article under the heading "Victory for boycott," from which the following extracts are taken:—

Last year was a very dull season for the world's trade in cotton, yarn and cloth. Foreign mill-owners had to suffer a considerable loss therefrom. The closing of the English mills was marked by the opening of new country mills by the native millionaires. While Manchester was shedding bitter tears, the rejoicings of the Saitas knew no bounds. What was the cause of this wonderful, miraculous change?—*Swadeshi* and boycott! According to the *Times* of London over four lacs of labourers were thrown out of employment owing to the suspension of 540 mills in Lancashire alone. Thanks to the *swadeshi* and boycott that the English merchants in Calcutta last year, on the Lucky Day,

could not secure contracts for more than 10,000 bales as against an average of 40,150 bales in the previous years.

The *Times* itself painfully admits the force of the two potent spells when it observes that since the inauguration of the movement in their behalf Bombay mills are steadily working and share-market, labour and industry of the place are thriving regardless of the dull foreign trade, and that sitting under the shade of the *swadeshi* the Bombay mill-owners are calculating their profit leisurely. Do we expect to find any other paper describing the success of the *swadeshi* and boycott in more praiseworthy terms than the *Times*? Even our enemies are compelled to painfully describe the success of our endeavours. Well, Readers! raise the shout of *Bande Mataram*.

We must repeat that the progress of the *swadeshi* is possible only so long as boycott of foreign goods is strictly adhered to for *swadeshi* cannot compete with the foreign goods in the open market. We shall in our future issue clearly show that the use of foreign cloths also pollutes our religion.

75. The *Hitavarta* [Calcutta] of the 25th February has the following remark on the recent sitting of the Bombay Medical Congress:

The Bombay Medical Congress. What was the necessity of holding such a Congress in India when the indigenous medical science was not allowed a scope for discussion? We hope that no one who has any respect for his native medicines will join the Congress. We have just found a good opportunity for distinguishing a crow from a nightingale.

76. The third clause of the resolution passed by the Town-Hall meeting convened to condole the sad death of Babu Ashutosh Biswas, does not find favour with the *Hitavarta* [Calcutta] of the 25th February on the ground that erecting a memorial to the memory of the deceased Babu (exclusively) would be doing injustice to the memory of the rest of the persons who have been equally victims to the bloody rage of the anarchists.

The proposed memorial to the late Babu Ashutosh Biswas. 77. Considering that it was during the administration of Lord MacDonell that the spread of Urdu education was hampered in the United Provinces, thus giving rise to a good deal of ill-feeling between Hindus and Musalmans, the *Mihir-o-Sudhakar* [Calcutta] of the 26th February is not at all surprised to find his Lordship condemning the Partition of Bengal which is such an unalloyed blessing to the Musalmans. The paper, therefore, exhorts the All-India Moslem League to let the British public know that the vast masses of Musalmans in India approve of the Partition, and that the repeal or modification of the Partition will mean total ruin to the political and national life of the Musalmans.

78. The authorities, says the *Hitavadi* [Calcutta] of the 26th February, have as yet made no proposal to amend the Partition of Bengal. But they should know that the Partition continuing, no amount of reform will satisfy the Bengalis.

79. The following appears in a contributed article in the *Mihir-o-Sudhakar* [Calcutta] of the 26th February:—

Hindus and cow-killing. Although Musalmans, when they were the rulers of India a century and-a-half ago, never interfered with the religion of the Hindus, the Hindus now do all they can to prevent them from sacrificing cows. Not only so, but the subtle Hindus also harass and insult the naturally simple and peace-loving Musalmans in various ways, so much so that one is almost led to doubt whether India is now under British or Hindu rule. The Hindus are generally educated and artful, while the Musalmans are illiterate or only half-educated, poor and helpless. So, although it is the former who are always the aggressors in the numerous disturbances which annually take place over the sacrifice of cows, it is the latter who are invariably punished. In many cases the fear of the Hindu press and Hindu agitators prevents the officials from enquiring carefully into the real state of things, while the simple-minded Musalmans always submit to whatever decision the officials may arrive at. The Hindus declare that the Musalmans are their brothers, and that it is the policy of "divide and rule" pursued by the Government which is creating a split between Hindus and Musalmans. But the selfish Hindus

HITAVARTA.
Feb. 25th, 1909.

HITAVARTA.
Feb. 25th, 1909.

MIHIR-O-SUDHAKAR.
Feb. 26th, 1909.

HITAVADI.
Feb. 26th, 1909.

MIHIR-O-SUDHAKAR.
Feb. 26th, 1909.

never pause to think that such is never the case, for it cannot do any good either to the rulers or to the ruled. Besides our British rulers can never stoop to such an act. It is only when they have some selfish motive to attain that the Hindus profess to be affectionate towards the Musalmans, but there is no denying the fact that the way in which they molest the Musalmans by interfering with the sacrifice of cows is the cause of the ever-growing unrest that now exists in the country. Cow-killing forms a part of the Islam religion, and it was often practised by ancient Hindus. We, therefore, fail to see why the Hindus are so much opposed to it.

NAYAK,
Feb. 26th, 1908.

80. The *Nayak* [Calcutta] of the 26th February has the following:—

Bepin Babu's letter.

The policy of *Swaraj*.

"Obey Law."

"Loss of strength in sedition."

"An antagonist of Secret Methods."

Babu Bepin Chandra Pal has recently written a letter from England to a particular friend of ours. The political views of Bepin Babu have been set forth in this letter. We quote this letter below:—

Om

Bande mataram, 140, Sinclair Road,
London, W.,
5th February, 1908.

My dearest,

I have received your letter. What I think is that it should now be particularly seen that the soul of the nation lives and makes itself felt. And for this reason it is, before all other things, necessary to make a religious awakening. Religiousness alone protects religion. An attempt on the part of men to protect religion only ends in useless confusion.

What more shall I write about myself? Sometimes a deep gloom surrounds me in front, and I can see no path. But I pray that my mind may remain fixed at the feet of my *Guru* (preceptor). It is he who has brought me here, it is he who supports me, and it is he who will support me. But I do not entertain the mad expectation that he will keep us in the manner in which we desire to be kept. I only know this and want to pass the few remaining days of my life by holding with an iron grasp that

"The Lord will provide."

"It may not be my way,"

"It may not be thy way,"

"But the Lord will provide."

The three lectures which I delivered here in Caxton Hall are being printed, you will get them in due time. The *swaraj* has not yet been published. God willing, the first number will probably appear in ten or fifteen days. The *swaraj* will probably be illustrated on a small scale. It is needless to say that the writings will in every way be in obedience to law. What is the necessity of causing useless loss of strength by raising the spectre of sedition? You know that I am always against the adoption of secret methods. Considering the turn which circumstances are taking at present, it has become necessary to promulgate the fundamental principles calmly and in a restrained language, in order to keep men in the domain of light and in the domain of truth, in the domain of religion and in the domain of manliness. That is the object aimed at by the *swaraj*. It will try to lay particular stress on education and the arts. It will try to remain aloof, as far as possible, from the muddy water of the present politics, but it will not forsake politics altogether. But that politics will be based on philosophy and science. God's will be done. Adieu to-day.

Your sincerely,

Bepin.

HITAVADI, DI
Feb. 26th, 1908.

81. The *Hitavadi* [Calcutta] of the 26th February fears that the appointment of Sir Thomas Raleigh as a member of the India Council may jeopardise the Reforms Scheme, for in India he was a staunch adherent of Lord Curzon's policy.

82. Referring to the appointment of Sir Thomas Raleigh, the late Law Member of the Viceroy's Executive Council, to the

BASUMATI,
Feb. 27th, 1900.

The appointment of Sir Thomas Raleigh to the Council of the Secretary of State for India in place of Sir Lawrence Jenkins, the Basumati Secretary of State for India.

Thomas could not show ability and tact while in India, and that the New Universities Act remains a monument to his glory.

83. The *Marwari* [Calcutta] of the 26th February points out the indi-

MARWARI,
Feb. 26th, 1900.

The coming Sitala-puja fair. nity which the ladies are put to at the *Sitala-puja* fair on the *Sitala-ashtami* day (the 8th day after full moon in the months of March, April, May and June) on account of the indiscreet conduct of the male pilgrims, and hopes that there would be better police arrangements this year.

84. The *Hitavadi* [Calcutta] of the 26th February says that although

HITAVADI,
Feb. 26th, 1900.

The *Englishman* and Mr. know perfectly well that Babu Surendra Nath Banerjee.

Banerjee and other popular leaders have from the beginning been against the use of violence in political agitation, and that they have expressed this view in public speeches, still that paper has said that Babu Surendra Nath ought to have said long ago what he said in the Town Hall in the meeting which was held there to mourn the violent death of Babu Ahsutosh Biswas. It is untrue that the Town Hall meeting was convened by the leaders for fear of their lives. So long as no such meeting protesting against anarchism was held, the Anglo-Indian community and even Sir Harvey Adamson took them severely to task for their remissness. But now that such a meeting has been held, they are being accused of hypocrisy. As a matter of fact, the *Englishman* being an advocate of repression, does not like that popular leaders should try to allay the unrest.

85. The *Howrah Hitaishi* [Howrah] of the 27th February refers to the Boycott and the Bengalis.

HOWRAH HITAISHI,
February 27th, 1900.

adverse criticisms of a certain class of Anglo-Indians who hold that the noble object of the *swadeshi* movement has been polluted by the connection of boycott with it, and writes :—

It has been said that the boycott of foreign goods has been the cause of enmity and hatred leading to revolution; but such an assertion is quite against the fact, and on the contrary the spirit of unrest and enmity sprung out of Lord Curzon's partition of Bengal, and by the able guidance of the leaders of the people, instead of being employed in a wrong cause, it is being directed on the broad path of national improvement quite within the rights of a dependent nation.

Those who have been cutting jokes at our expense and trying to put us to difficulty at every step, and have been partly successful in their attempt by pointing towards the fanatical young men who are the leaders of revolution, conspiracy and murder, should lay their hands on the breast and say if they do not desire to circulate false reports and distort truth; whether any one ever got indication of revolution, murder or anarchical conspiracy so long as the current of boycott flowed fast in Bengal, and meetings, lectures, triumphal processions and other forms of political agitation were unhampered in any way. Did any Government official or the police suspect these young men of being engaged in conspiracy, atrocious deeds and dacoity? These young men had not even the least idea of any atrocious deed, and they used to spend their leisure hours after their study in working for the good of the country. They used to take advice from the Indian newspapers and from leaders of the people, and being engaged in meetings, lectures, processions and voluntary work, they had very little time to think of any dark deed or of joining bad company. But it cannot be denied that these conspiracies and atrocious deeds began from the time when the policy began of suppressing newspapers, persecuting the leaders of the people and the students, and prohibiting them from discussing politics or joining any political meeting; when endeavours began to be made to expel students from schools and col-

leges for real or imaginary offences, and to sever them from their guardians and the leaders of the people; and from the time when the young men were made unruly by stiffening the examinations and increasing the rigour of the police rule. If any Government official be desirous of ascertaining the real cause and try to remove it, we shall not hesitate to advise him to annul the partition of Bengal and to change the repressive policy, and shall ask for a sympathetic treatment of the oppressed leaders of the people and the political prisoners.

In the present state of affairs, it is desirable for the people and the Government to unite together and suppress revolution and unruliness. Neither the people nor the Government can be expected to succeed in the matter without the help of the other.

Those who attempt at doing any desperate deed determined to die, cannot be made to deviate from their end even by the heaviest of punishments at the hands of Government, or by the praise, blame or annoyance from society. To prove this assertion the cases may be cited of young men who, one after another, openly commit murders, and after confessing their guilt smilingly ascend the gallows.

We have come to the conclusion after careful deliberation that a society of young men should be formed whose duty it would be to incorporate every society of young men with them by force of their ideally good character and noble aims, and oblige them to act under the advice and guidance of their guardians and the leaders of the people. The leisure hours of the young men should be spent in meetings, processions and play-grounds, and relieving the distressed people. The help and co-operation of the Government officials and the impartiality of the Judges will also go a great way towards doing good in this respect. Moreover, the language used by some mean-minded Anglo-Indian editors and the impertinence displayed by them ought to be restrained. It is also desirable that the European community should see that the hopes, and aspirations of the people may not be injured from any quarter.

In conclusion, we must say that those voicing the public opinion should not remain unconcerned any longer. Leaving aside thoughts of personal difficulties and dangers everyone should move on the path of duty and try to educate the young men of the country and guide them on good path. It does not become the Government too to wait any longer. They should first of all bring the whole Bengali nation under one rule by annulling or modifying the partition of Bengal, and should then show sympathy for those patriots who have been deported without trial or imprisoned through injustice. The help, co-operation and endeavours of those great men will not be a for nothing.

BIHAR BANDHU,
Feb. 27th, 1909.

86. In an article on boycott of foreign sugar the *Bihar Bandhu* [Bankipore] of the 27th February asks the Indian traders not to be traitors to their country by importing foreign sugar and calls on every Indian to pledge himself for renouncing its use for ever at the coming Holi festival.

BHARAT MITRA,
Feb. 27th, 1909.

87. In quoting the figures for imported cloth from a contemporary the *Bharat Mitra* [Calcutta] of the 27th February expresses its satisfaction at the decrease of shirting, etc., but, regretting the increase in the import of bleached goods, severely takes to task those who cannot resist the temptation of using the same. The paper also points out to the prosperity enjoyed by the Empire Mill of Nagpur since its foundation, and asks the millionaire Marwaris to start such mills even if they cannot give up importing foreign cloth.

BIR BHARAT,
Feb. 28th, 1909.

88. In an article headed "Victory for the Swadeshi" the *Bir Bharat* [Calcutta] of the 28th February reviews the report in the *Times* on the export trade of Lancashire and concludes the article in the following terms:—

The readers can now realise for themselves the great force which the swadeshi movement has attained to of late. Three years before, the Englishmen

and other journals had made little of its force ; what do they say now having read the article in the *Times* ?

It was usual with the poor people of the country to migrate into foreign countries to labour as coolies on the fields of imperious masters to earn their livelihood. Even their daylong labour did not return them wages sufficient for one full meal. To crown their miseries they had sometimes the pleasure of being flogged by their masters. But, thanks to the *swadeshi*, time has come when the poor are now in a position to take one full meal, if not two, along with all the members of their family. Time is also to come very soon when the Indians will have their hoards and the foreigners will stretch out their hands before them for money.

89. As many Indian traders are desirous of sending their articles for

show at the Franco-British Exhibition which is

The London Franco-British Exhibition.

going to be held in London, the *Bharat Mitra*

[Calcutta] of the 27th February desires that the

name and address of the persons with whom correspondence for the same should be carried on be made known.

90. In noticing the recent project of the Australians to open an Iron

and Steel Manufacturing Company at Barakar

Foreign capitalists opening iron and Steel Manufacturing Company at Barakar.

the *Bharat Mitra* [Calcutta] of the 27th February

remarks that even the buried wealth of the

country is about to pass into the hands of the

foreigners owing to the sluggishness and want of zeal on the part of the Indians.

91. In noticing the *swadeshi* meeting held in the College Square the other

day the *Bihar Bandhu* [Bankipore] of the 27th

The College Square Swadeshi meeting.

February says that the development which the

Bengalis have made in their spiritual power side

by side with the progress in the *swadeshi* calls forth praise from our clean hearts. *Swadeshi* has been the source of good not merely to the native industries but to many other things. The services of the *swadeshi* volunteers at the Tarkeswar fair on the occasion of the last Sivaratri has called forth the appreciation of even the Government.

92. Referring to the refusal of Englishmen residing in Coconada to take part

in the meetings and festivals welcoming Sir Arthur

The Englishmen of Coconada "boycotting" the Government of Lawley, the Governor of Madras, as a protest

against His Excellency's measure imposing upon

them equally with the Madrasis a tax for quartering

a Punitive Police Force at Coconada, the *Basumati* [Calcutta] of the 27th February writes :—

We have been surprised to see the narrow-mindedness displayed by the English community of Coconada. The Englishmen residing in India had boycotted even such a liberal-minded Viceroy as Lord Ripon, and they even went the length of inciting their people to revolt. Those people who do not hesitate to prescribe even the most cruel and summary punishment for those who preach the expulsion of foreign-made articles in order to save the infant *swadeshi* industries, are "boycotting" a Governor belonging to their own country for the fault of his being impartial. What can be more astonishing than this ?

93. The *Dainik Chandrika* [Calcutta] of the 1st March writes :—

Legislation wanted for saving orphan girls from brothels.

The Society for the Preservation of Children

fathers of Europe. Girls under fourteen can also remain in brothels there, but in India there are only 1,042 such girls and 140 of them are orphans. The Society wishes to save them from the paths of evil by means of legislation. But this solicitude on their part means the conversion of the orphans to Christianity which is not liked by all. Again, if a law be passed the police will be empowered to see that it is obeyed and much harm will be done instead of any good. The people of this country who are afraid of the police do not, therefore, like such legislation.

BHARAT MITRA,
Feb. 27th, 1909.

BHARAT MITRA,
Feb. 27th, 1909.

BIHAR BANDHU.
Feb. 27th 1909.

BASUMATI,
Feb. 27th, 1909.

DAINIK CHANDRIKA,
Mar. 1st, 1909.

URIYA PAPERS.

SAMVAD VAHIKA,
Jan. 14th, 1909.

Private estate management under
Regulation 5 of 1812.

1812 has proved successful, inasmuch as the estate, which was nearly insolvent eight years ago, has now become solvent and prosperous. It is said that the zamindars and raiyats who had at first great aversion to this sort of management are now learning to appreciate its value and usefulness.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

The night trains a source of in-
convenience to pilgrims at Puri.

to accommodate themselves. Many of them, when going back from Puri, fail to catch the night trains. The writer therefore requests the railway authorities so to time the trains bound for and from Puri as to reach and leave that town in day time.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

Want of light in dark nights in
the Puri Jagannath temple.

96. The *Nilachal Samachar* [Puri] of the 15th January complains that want of light in the inner enclosure and premises of the Jagannath temple at Puri is very much felt in dark nights, when the pilgrims run the risk of stumbling here and there on the uneven floors within the enclosed walls. The Manager of the temple is therefore requested to do something in the matter.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

A Uriya Government pleader
recommended for Puri.

97. The *Nilachal Samachar* [Puri] of the 15th January suggests that as the post of Government Pleader at Puri is vacant, the authorities should see that a competent Uriya pleader is appointed to the same. It is said that competent Uriya pleaders are available and that one of them should be selected for the post in question.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

The Parbatisagar tank in Puri.

98. The *Nilachal Samachar* [Puri] of the 15th January complains that pilgrims who visit the temple of Lokenath in Puri are put to the greatest inconvenience for want of good drinking water and that the Parbatisagar tank, which is the only source of water-supply there, is in a filthy condition. The Swami of Sankarananda Math had the generosity to repair this tank once, but the tank is as bad as ever for all practical purposes. The tank has only one stair-case. Another should be constructed on the opposite side.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

The drainage work in connection
with the Puri water-works not
proceeding satisfactorily.

99. The *Nilachal Samachar* [Puri] of the 15th January is sorry to find that the drainage work in connection with the water-works at Puri is not proceeding satisfactorily, and that the rate at which the work is going on makes the public think that it will take about two years to complete it. The writer, therefore, requests the Puri Municipality to pay more attention to this work.

NILACHAL SAMACHAR,
Jan. 15th, 1909.

The Atri mela in the Puri
District.

100. *Nilachal Samachar* [Puri] of the 15th January states that the *Atri mela* in Khurda in district Puri passed off quietly and successfully without any hitch or hindrance, and that the Khurda Police discharged its duties satisfactorily.

GARJATBASINI,
Jan. 16th, 1909.

A gracious order of His Majesty
the King-Emperor.

monthly salaries of less than Rs. 50. This gracious order is much appreciated by the people in general.

GARJATBASINI,
Jan. 16th, 1909.

The temples and tanks in
Balaramprasad need urgent
repairs.

relics of the past.

101. The *Garjatbasini* [Talcher] of the 16th January states that the public are satisfied to learn that His Majesty the King-Emperor has granted a bonus in the shape of a week's pay to all Government servants drawing

monthly salaries of less than Rs. 50. This gracious order is much appreciated by the people in general.

102. The *Garjatbasini* [Talcher] of the 16th January regrets to note that the old temples and tanks in Balaramprasad, in the Angul district, lie in a neglected state and require urgent repairs. The villagers, aided by the Angul authorities, should do something to preserve these

103. The *Garjatbasini* [Talcher] of the 16th January is sorry to learn that thefts have been frequent in the Radhanathpur Sasan in the Athgarh State, and that the local police has failed to bring the offenders to justice.

The attention of the Athgarh authorities is drawn to the matter at once.

The reception of the Athgarh Chief by his loyal subjects.

Price of rice in Jajpur.

104. The *Garjatbasini* [Talcher] of the 16th January states that coarse rice sells at 11 seers per rupee in Jajpur.

105. The *Garjatbasini* [Talcher] of the 16th January states that the Rani of Athgarh has supplied clothes to a large number of helpless persons in that state.

Liberality of the Rani of Athgarh.

106. The *Gurjatbasini* [Talcher] of the 16th January gives an account of the reception, which the people of Athgarh accorded to their Chief on his return to the State after a tour through the Madras Presidency. The Chief received an address from the loyal subjects, to which he gave a suitable reply.

The reception of the Athgarh Chief by his loyal subjects.

A tiger in Parjangbis in Dhenkanal.

107. The *Garjatbasini* [Talcher] of the 16th January states that a tiger is giving great trouble to the residents of Parjangbis in that state.

108. The Barpali correspondent of the *Garjatbasini* [Talcher] of the 16th January states that the wife of Paran Panda, a Suttee in Bargarh.

resident of that State, finding her husband dead after a lingering disease of several weeks wished to die, and that she died as she desired. Both the husband and wife were cremated together, and their death has become the subject of talk all over the State.

109. The *Sambalpur Hitaishini* [Bamra] of the 16th January states that Public health in Bamra.

the health of the Debgarh town is good.

110. The *Sambalpur Hitaishini* [Bamra] of the 16th January advises the A piece of advice to the domiciled Bengalis.

domiciled Bengalis in Orissa to work together with the genuine Uriyas in the Utkal Union Conference and not to secede from them in any way for a split or division will tend to stop national progress for some time to come.

111. The *Utkalvarta* [Calcutta] of the 4th January states that the price of High price of sugar in Puri.

sugar in Puri is very high and that it causes great public inconvenience. It is said that it sells there at the rate of three seers per rupee.

112. The *Utkalvarta* [Calcutta] of the 16th January states that a tiger is killing cattle in Jagatpur near the Cuttack town. A man-eater in Jagatpur near Cuttack.

The man-eater has become so bold as to frequent cow-sheds every night without any fear of molestation.

113. The *Utkalvarta* [Calcutta] of the 16th January states that the tiger-scare in the Balarampur estate in the Cuttack district has become so great that the people are afraid to go out of their houses for business.

114. The *Utkalvarta* [Calcutta] of the 16th January states that the Baruneswar mela at Binjharpur in Jajpur has passed off successfully under the supervision of the local Police officers, who preserved peace and good order. It is said that about 5,000 pilgrims, including visitors, were present on the spot.

The weather in Balasore.

Balasore.

115. The *Utkalvarta* [Calcutta] of the 16th January states that there was a little rain in

116. Referring to the suppression of certain Samitis in the province of Eastern Bengal and Assam by the Government of India, the *Utkaldipika* [Cuttack] of the 16th January observes that no reasons are given for such suppression in the Government order, and that the people are, therefore, in

GARJATBASINI.
Jan. 16th, 1909.

SAMBALPUR HITAISHINI.
Jan. 16th, 1909.

SAMBALPUR HITAISHINI.
Jan. 16th, 1909.

UTKALVARTA.
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Jan. 16th, 1909.

UTKALDIPAKA.
Jan. 16th, 1909.

the dark not knowing the motives of the Government. The people are under the impression that the Samitis are useful institutions doing good to the public. If, however, Government finds them guilty of any offence, the matter should be made public at once. If, however, Government finds itself unable to take the people into its confidence, that will show that there is no sympathy between the two. If there be no sympathy between the Government and the people, how can unrest disappear from the country?

UTKALDIPAKA,
Jan. 16th, 1909.

117. The *Utkalapika* [Cuttack] of the 16th January tries to show that paucity of rain in Orissa has some connection with the denudation of forests in the Orissa Province, and advises the owners of forests therein to

preserve them with good care. The Government has already taken steps to preserve its forests, and it is advisable that private owners should follow its example.

UTKALDIPAKA,
Jan. 16th, 1909.

118. The *Utkalapika* [Cuttack] of the 16th January gives the substance of Lord Morley's speech in the British Parliament, and observes that as his Lordship has shown great sympathy for the Indians, the latter should now try

to do their duty and act in such a way as to make Local Self-Government in India successful. The writer has every hope that what Lord Morley said in the House of Lords will be translated into action in India.

UTKALDIPAKA,
Jan. 16th, 1909.

119. The *Utkalapika* [Cuttack] of the 16th January states that as Mr. Levinge, the Commissioner of Orissa, was driving in a street of Cuttack, some naughty children, who were engaged in play, were throwing brick-bats at random. One of these struck the carriage of the Commissioner, who, instead of prosecuting the offenders, instructed the police to warn the guardians of the children against the repetition of such follies on the part of their charges in the future. This gracious act of the Commissioner is much appreciated by the public in Cuttack.

UTKALDIPAKA,
Jan. 16th, 1909.

120. The *Utkalapika* [Cuttack] of the 16th January states that a temporary bridge has been constructed on the Gobri river in Kendrapara, and that it has proved very convenient to the public in that subdivision, who thank the authorities concerned for the same.

UTKALDIPAKA,
Jan. 16th, 1909.

121. The *Utkalapika* [Cuttack] of the 16th January thanks Babu Radhacharan Das, a zamindar of Balasore, for his liberality in granting a sum for the repair and sinking of tanks and wells in his zamindari at Soro in that district.

UTKALDIPAKA,
Jan. 16th, 1909.

122. A correspondent of the *Utkalapika* [Cuttack] of the 16th January points out that Mr. Dharma Das, a resident of Markandapur, in thana Jagatsinghpur, has given relief to a large number of his poor fellow-subjects, who were suffering from scarcity of food, and that his liberality is of such a nature as to merit recognition by Government.

UTKALDIPAKA,
Jan. 16th, 1909.

123. The *Utkalapika* [Cuttack] of the 16th January states that the health of the Cuttack town is good.

UTKALDIPAKA,
Jan. 16th, 1909.

124. The *Utkalapika* [Cuttack] of the 16th January states that the mango trees are blossoming in the Kendrapara subdivision of the Cuttack district.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 6th March, 1909.

[CONFIDENTIAL.]

No. 10 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL FOR THE

Week ending Saturday, 6th March 1909.

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II.—HOME ADMINISTRATION

(a)—Police.

144. In drawing the attention of Sir Edward Baker to the necessity of reforming the Indian Police the *Amrita Bazar Patrika* says:—

AMRITA BAZAR
Patrika.
2nd Feb. 1909.

"Police rule in a very objectionable form was first introduced in Eastern Bengal by Sir B. Fuller, immediately after the birth of the Swadeshi movement. It was next extended to the Punjab when Sir D. Ibbetson ruled that province. There is now scarcely any tract in India where the police are not practically masters of the situation. The prevailing belief is that the people are practically at the mercy of the police: the latter have simply to lodge a complaint against a man to render it very difficult for the latter to extricate himself from their clutches, even when he is believed to be innocent. The authorities take no action against them and they become over-courageous. We all know how the police behaved at Rawalpindi, at Midnapore, at Mymensingh, in Calcutta and various other places, and how they escaped without any punishment, or in any way losing the confidence of Government. Police rule has unfortunately been one of the darkest spots in the British administration in India. Six years ago the responsible authorities came officially to recognize the evil and appointed a Commission to enquire into it. The late Sir John Woodburn felt so keenly on the subject that, in his last Budget speech in the Imperial Council in 1901, he made a strong appeal to Government to reform the police. He said that, unless the then existing system were replaced by a healthier one, the police would continue to 'bear sorely on the people. They will harass them. Police exaction, police apathy, police inefficiency will be the universal complaint.' These eloquent words from the ruler of the most advanced province in India did not go in vain. A Police Commission was appointed the following year to improve the morale and constitution of the force. A liberal-minded administrator and devout Christian like Sir Andrew Fraser was appointed to preside over its deliberations. But the result? The mountain in labour produced, not a mouse, but a rat—aye, a veritable plague-rat! The outcome of the Police Commission is not a reformed, but a more powerful, and therefore more mischievous, police. In short, the evil of which Sir John Woodburn complained so bitterly has, we fear, only been greatly intensified. . . . The London Police has a world-wide reputation for all that is good and estimable: why should their confrères in India have a reputation of another kind? In England the people and the police combine in detecting crime: how is it that the people here not only shun the police but will oftentimes help a man to extricate him from its clutches? This very fact shows that the Indian police is not constituted on sound principles. The fact is that, so long as the police service will not be manned by well-paid educated children of the soil, it will continue to be regarded more as an evil than a blessing."

145. In protesting against the quartering of a punitive police force

HINDOO PATRIOT,
24th Feb. 1909.

The punitive police on the along the Eastern Bengal State Railway line at Eastern Bengal State Railway the expense of the inhabitants residing within two miles of the line, the *Hindoo Patriot* observes that if the failure on the part of the police to detect the authors of the crimes be the sole reason and justification for the adoption of this measure, it is an unfortunate mistake. There is nothing in the attitude of the inhabitants living within two miles of the Railway line, from Sealdah to Barrackpore, which could give rise to any suspicion of their being in sympathy with the bomb throwers or that they are privy to their nefarious deeds. If the police have failed to detect the criminals, it is no fault of the people, and if anybody is to be held responsible for it, it is they and nobody else. If the punitive police must be quartered, it is hoped the tax that will be imposed for its maintenance will be levied upon all classes of inhabitants and without any distinction of nationality.

146. In connection with the discharge of twelve of the accused in the Naria dacoity case, the *Bengalee*, while commanding the conduct of the trying Magistrate, enquires what steps he is going to take in respect of the officers who were responsible

BENGALEE,
26th Feb. 1909.

for the annoyance and humiliation caused to these innocent persons, some of whom were not only young, but students preparing for University examinations. Surely somebody should be punished for the harrassment and pecuniary loss to which these persons were subjected. It is hoped the Government will take suitable notice of the conduct of those who are responsible for the bungling in connection with this case. It is by proceedings of this kind that the people are alienated from the Government.

INDIAN EMPIRE,
2nd Mar. 1909.

147. The *Indian Empire* states that the proceedings in the Naria dacoity case tend to show not only the incompetence of the police but also their vindictiveness. They cannot in the majority of big and important cases do much useful service. They only harass and annoy people and sometimes get up evidence to secure the conviction of suspected and even innocent persons in place of the guilty. Their conduct in this case has deserved the severest condemnation of all lovers of justice ; and the journal feels bound to ask Government to take serious notice of it.

AMRITA BAZAR
PATRIKA,
2nd Mar. 1909.

148. Commenting on the discharge of Babu Rasik Lal Chakravarti, Pleader of Dacca, who was arrested on suspicion of being implicated in the murder of an Ooriya servant, the *Amrita Bazar Patrika* enquires who

is to compensate him for all the mental worry, physical pain and pecuniary loss that have been heaped upon him by his arrest, incarceration in *hajut* and trial, innocent as he is ? Unless the officials who are responsible for such sorry exhibitions are made examples of, there can be no hope of an improvement in police methods. The journal therefore hopes that somebody will be made to pay for the trouble and expense to which Rasik Babu has been put.

(b)—Working of the Courts.

BENGALEE,
24th Feb. 1909.

149. The *Bengalee* draws a contrast between the sentence passed by an English Magistrate in the case instituted by Sir William Lee-Warner against a Brahmin student for assault and the sentence of two years' rigorous imprisonment passed by the Magistrate on the accused in the Burdwan Arms Act case. In the former case the accused was merely bound down to keep the peace for six months, while in the latter case the three accused were sentenced to two years' rigorous imprisonment each. On appeal this "monstrous" sentence was modified to an acquittal in one case and a fine of Rs. 205 in each of the other two. The journal declares that nothing demonstrates in a more forcible manner the demoralisation which has overtaken some of the Indian Magistrates than punishment of the description which the Judge has found it necessary to reduce so considerably.

HINDOO PATRIOT,
26th Feb. 1909.

150. The *Hindoo Patriot* declares that no other Government has shown such cool-headedness and unprejudiced disposition in these troublesome days as the Government of Sir John Hewett. At a time when statements of the police and their informers are generally accepted as gospel truth, Sir John Hewett with his keen insight into Indian conditions takes care to sift everything to its bottom, and thus arrives at a right conclusion. This great quality of Sir John Hewett has been well evidenced in connection with what is known as the Etawah conspiracy case in which a police informer by the name of Khalil forged certain letters and manufactured certain evidence with the object of convincing the authorities that certain influential Hindus of Etawah were conspiring for the overthrow of the Government. As the result of an enquiry instituted by Sir John Hewett the fraud was detected, the informer prosecuted and eventually sentenced to 14 years' rigorous imprisonment. It is hoped that the example made of Khalil will serve as a warning to that class of police informers who trade on the credulity of others, as well as to those officers of the Government who allow themselves to be hoodwinked by wicked persons.

(A)—General.

151. With reference to the petition submitted by the European and Anglo-Indian Defence Association demanding special electorates and one-third of the elected seats for non-official Europeans, the *Anrita Basar Patrika* enquires how the authorities can provide special electorates and separate seats for the Musalmans and refuse the same privilege to the European community on whose behalf the Defence Association has raised its voice.

ANRITA BASAR
PATRIKA,
26th Feb. 1900.

Defence Association's representation.
And having yielded to Musalman and European clamour, with what face can it refuse similar claims of other Indian nationalities? It is feared the Sikhs, the Gurkhas, the Parsis, the Buddhists, the Jains and others will now step out and demand their respective share of representation. And if they do, will not Government then find itself in a very nice position? The situation, created for it by the Defence Association alone, will, the journal fancies, tax it sorely in extricating itself.

BENGALURU,
27th Feb. 1900.

152. The *Bengalee* is not surprised to learn that a meeting of the Eurasian community will be held on Saturday, when it is proposed to form a Eurasian Federation and to appoint a deputation to wait upon the Viceroy and

the Lieutenant-Governor of Bengal. The deputation will urge that the interests of the Eurasian community should be borne in mind in connection with the reform scheme. It now remains for the other communities—the Jains, the Buddhists, the Parsis, the "Native Christians" and similar other sects and classes to follow in the wake of the Muhammadan, the Anglo-Indian and the Eurasian community. Mr. Amir Ali, if he is not lost to the sentiment of patriotism, as the journal believes he is not, will now see the folly of the step he has taken. If these different claims are admitted, they will assuredly wreck the scheme, or at any rate emasculate it considerably.

153. The *Bengalee* says:—

Deportations and the suppressed Samitis. "We are glad to find that questions were asked in Parliament about the gentlemen who had been deported and the Samitis that have been suppressed. The answer of the Government was most unsatisfactory.

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Mr. Buchanan declined to state the evidence upon which the deportations had been made and the Samitis suppressed; but there was enough in what he said to indicate that it was police evidence which had been accepted by 'responsible' authority in India and acted upon. Now, we all know what police evidence in India means, and we ask in the name of fairness, was it right and proper to have deprived a number of respectable gentlemen of their liberties without giving them the opportunity of explanation or defence and to have suppressed a number of Samitis, some of which, at any rate, did excellent work, without requiring them to explain the allegations against them? We have heard a great deal in these days about considerations of expediency, and these extreme measures are sought to be justified on the ground of expediency. May we remind the Indian Government, and Lord Morley in particular, of Gladstone's great saying that what is morally wrong cannot be politically expedient. These deportations and the suppression of the Samitis have created widespread dissatisfaction, and we are bound to say they are calculated to shake the deep faith which people hitherto had in British justice, which always acts upon the great motto 'strike but hear'."

154. The *Bengalee* says:—

Concessions and deportations. "We have before us the unique spectacle of concessions and deportations, of concessions to the Muhammadan community and deportations of some Hindu leaders whom the country holds in the highest respect. The contrast is painful in the extreme, and will create a very unhappy impression in the minds of the Hindu community throughout India. The doctrine of a favoured class in a great country like India is fraught with mischief; for it cannot fail to create irritation amongst those (and they form the vast majority) who are not so favoured. When Sir Bampfylde Fuller, in one of those splendid moments of indiscretion which unhappily were not rare, spoke of his two wives—the one the favourite, and the other the discarded one—the observation, uttered half in jest, half in seriousness, gave a rude shock to the Hindu community throughout Bengal. This feeling will now be shared by the vast Hindu population throughout India. They will feel that they are a disfavoured

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class, notwithstanding their unquestionable loyalty and their great services to the State. And will not this feeling, evoked by the recent modifications of the reform scheme, tend to estrange them from the Government? They may not say so, and probably they never will. But human nature is the same all the world over: it appreciates a boon and resents a slur with quick sensitiveness. To represent one community in excess of its number in the Legislative Councils of the country is to weaken the representative influence of the others. What have the Hindus done to merit this slur? They have only fought for their rights in a thoroughly constitutional way. Is that a crime or a blunder under a British Government? Has not the Government itself taught us, by the thousand and one influences which it has brought to bear upon the people, by its administrative methods, by its educational system, by its own proclamation of the people's rights, that the love of country is the most sacred of human feelings and that there is no higher duty in life than to work for its advancement along the lines of peaceful constitutional development. We are apt pupils and have learnt the lesson. Are we now to be punished for our proficiency? Be it so, but we shall never cease to cry aloud and appeal for justice being done to the great and ancient race to which we belong."

BENGALEE,
28th Feb. 1909.

155. Commenting on what purports to be the text of the India Councils Bill as published by the *Pioneer*, the *Bengalee* thinks it would have been far more satisfactory if the actual number had been definitely fixed by statute. Lord Minto will no doubt deal very liberally with a scheme in the making of which he had such a large share. But the same thing cannot be said of his successors. If he was to be succeeded by a "brilliant" Viceroy of the type of Lord Curzon, there would be imminent risk of a serious modification of his policy. It is eminently unsafe to leave a matter of such importance to the personal idiosyncrasies of the Viceroy for the time being.

The journal also protests against the prohibition of the election of convicted and deported persons. In principle it is wrong and mischievous and is in entire conflict with English practice; for it restricts the right of the elector to choose whomsoever he pleases to represent his interests.

INDIAN NATION.
1st Mar. 1909.

156. The *Indian Nation* says:—

The Reforms Bill. "Whatever our demagogues and sensation mongers may be, we as a people have established our good faith towards British rule beyond question; and any slur cast on our allegiance before the British public argues either dishonesty or folly. If we have hitherto been kept out of the real Council Chambers of the country, it is because we were not qualified for so high a calling, and not because we were hall-marked as obstructionists. Our days of probation, long and wearisome as they were, are done; we are about to come by our own. That the hastening of that day is glorious to Great Britain as to India is the message which Lord Morley has delivered once more to his countrymen on the occasion of the second reading of the Bill; and we are loth to believe, in spite of the captious spirit in which it was received among those who should have echoed it heartily, that the weighty words of the great liberal thinker will go unheeded. In the last resort our appeal must lie before the people of England; and we conceive that Lord Morley, having put his hand to the plough, will not withdraw it till he has established his and our case. None the less is it a great disappointment to find that even yet any proposal to commit to Indians a responsible share of the Government of their country arouses a hostility wholly uncalled for. We have always been fed on fair words; but their translation to fulfilment is a step which is also always viewed with a suspicion which time serves to strengthen, not allay. That is not the statesmanship that made England what she is; neither will it creat the India to which Indians and Englishmen alike look forward."

HINDOO PATRIOT,
2nd Mar. 1909.

157. Commenting on Lord Curzon's opposition to the admission of Indians

Lord Curzon on the Indian Reform Bill. into the Viceroy's Executive Council, in the belief that such a step would make a breach in the British system of sovereignty, the *Hindoo Patriot* declares

that a Government can never be strong if its subjects are perpetually kept apart from it. Lord Morley has shown his highest statesmanship by his proposal to appoint an Indian in the Viceroy's Executive Council, and it will inflict a great injury on the country if His Lordship is deterred from carrying out his

proposal. Lord Morley was not going fast, as Lord Curzon asserts, but is only rescuing the Government of India from chaos and confusion to which the ex-Viceroy left it by his autocratic administration. British sovereignty, instead of suffering in any way, will become stronger and more secure if the people are associated with the daily administration of the country, and those who apprehend that the admission of a single Indian into the secret chamber of the Government would jeopardise its counsels betray their own weakness.

158. *The Bengalee* writes—

A suggestion for the Government. "Signs are evident on all sides that the character of the debate in the House of Lords on the Indian Councils Bill and particularly Lord Morley's declaration that Indian Musalmans will be practically recognised as a superior class and all other Indians made inferior to them, have given rise to great dissatisfaction and have created a sense of deep irritation. We are sorry that it should be so. The announcement of the reform scheme was producing a quieting effect even in Bengal, particularly as it was expected that it would be followed by the modification of the partition. But now a recrudescence of excitement seems imminent. At such a juncture we would earnestly ask our countrymen to avoid all vehemence and the use of harsh expressions in any protest that they may make or any agitation that they may carry on. To the Government also we have a suggestion to make. It is to undertake as few house-searches and sedition trials, and confiscate as few presses as possible. Indeed, it is satisfactory to find that under Sir Edward Baker the institution of house-searches and prosecutions for sedition have already decreased in number, and we think none would be necessary in future. And in fact, if the plan, adopted by Sir Charles Stevens be tried, we are certain the Government of Bengal will not have to undertake any such exciting prosecutions at all. When objectionable writings appeared in any paper, Sir Charles would take some trusted leaders of Indian journalism into his confidence, and the latter would soon quietly bring round the journalist in question. The plan worked with excellent results, and is sure to be successful whenever tried. Trust begets confidence and inspires a sense of responsibility. As for the house-searches, considering their general futility and the great irritation they cause, we would urge that they be not undertaken at all, except on the clearest and the most convincing proofs."

BENGALINE,
2nd Mar. 1909.

159. *The Amrita Bazar Patrika* is disappointed with the text of the India Councils Bill. The most curious feature of the Bill is the inclusion of a category of exclusion, prohibiting the election of convicted or deported persons. The journal does not quite understand the object of this provision. Surely it is not to show to the world that Government wants only agreeable men and not independent representative men on its Councils. For instance the Act will not allow Mr. B. G. Tilak or Babu Aswini Kumar Dutt to be returned though they command the confidence of a large section of the people, simply because one was convicted of a political offence and the other deported without any trial whatever. Is it possible that Lord Morley wishes only men of the third class or those who are satisfied with the privilege of only making speeches in Councils to get themselves returned, and not the independent section of the people?

AMRITA BAZAR
PATRIKA,
2nd Mar. 1909.

VI.—MISCELLANEOUS.

160. *The Hindoo Patriot* regards the demand from all sections of the people for representation as a hopeful sign indicative of the birth and growth of a new spirit among those who hitherto showed no signs of national life or studiously refrained from taking any part in agitations on public questions. Now that they have descended to the arena, the journal asks them to proceed cautiously and work harmoniously with each other and see that their doings do not contribute in any way to the unsuccessful working of the scheme. It cannot, on principle, support the policy of class representation which is not a safe principle to work upon. If the good of India be the sole object of the different classes which are seeking representation, then they must unite themselves in heart; but if they have in view the advancement of only their particular interests, then the result is sure to prove disastrous.

HINDOO PATRIOT,
1st Mar. 1909.

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G. C. DENHAM,
Spl. Asst. to the Deputy Insp. Genl.
of Police, Crime and Railways, Bengal.

þeir ait jude, gliceras heom⁹ brof⁹ an jude unioƿ fer saw yfelM bril. Imeras
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lo bretan⁹; ynglyndra daf⁹l. .geleafan⁹. eibet lo manne⁹. Eft yfel
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